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T. & T. CLARK, EDINBURGH.

LONDON : SIMPKIN, MARSHALL, HAMILTON, KENT, AND CO. LIMITED.

NEW YORK : CHARLES SCRIBNER'S SONS.

Introductory Hebrew Grammar

HEBREW SYNTAX

BY

REV. A. B. DAVIDSON, LL.D., D.D.

PROFESSOR OF HEBREW AND OLD TESTAMENT EXEGESIS
NEW COLLEGE, EDINBURGH

THIRD EDITION

EDINBURGH

T. & T. CLARK, 38 GEORGE STREET

1902

MVR

PJ4701

D3

1902

PREFACE TO THE SECOND EDITION

THE need after a comparatively short time for a new Edition of this *Syntax* encourages the belief that the book is being found serviceable by students and teachers. In the present Edition a few changes have been introduced into the body of the book, and some errors in the Index of passages have been corrected.

The main principles of Syntax are printed in larger type, and the less common, poetical or anomalous, usages thrown into the form of notes. The illustrative examples, at least the earlier ones in each case, have been taken as much as possible from the classical prose, but references have been multiplied, partly in order that the principle illustrated may be seen in various connexions, and partly under the impression that the references might be useful in forming exercises for Prose Composition; and the

purposes of composition have been had in view in the form given to a number of the sections.

Several points in Syntax are still involved in some obscurity, such as the use of the Imperfect, and its interchange with other tenses, especially in poetry; and the use of the Jussive, particularly in later writings. What has been said on these points, if it do nothing more, will make intelligible the state of the question regarding them. For fuller details Canon Driver's special work on the *Tenses* should be consulted.

From the assumption, perhaps, that the Predicate is the principal element in the sentence, Arabic Grammars usually begin Syntax with the Verb, and this order has been followed in some recent Hebrew Grammars. It may be disputed which order is the more logical in analysing the sentence. The order here followed, Pronoun, Noun, Verb, and Sentence, was adopted partly for the sake of simplicity, and partly to make the book run somewhat parallel to the *Introductory Grammar*, in the hope that the two might occasionally be read simultaneously. In order to avoid repetition, treatment of Infinitive and Participle, which have both a nominal and verbal character, was postponed till the sections

on the Government of the Verb had been completed.

I am under great obligations to Mr. Charles Hutchison, M.A., formerly Hebrew Tutor, New College, Edinburgh, who read over the proofs of the first edition, and to several students and reviewers who have made useful suggestions.

EDINBURGH, *February* 1896.

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HEBREW SYNTAX

SYNTAX OF THE PRONOUN

PERSONAL PRONOUNS

§ 1. In their full form the Personal pron. are employed only in the Nom. case. In the oblique cases (Gen., Acc.) they are attached in the form of suffixes to other words. On the Cases, cf. § 18, Gr. § 17.

When a pron. in the oblique case is repeated for the sake of emphasis, it is put in the absolute form. *Gen.* as suff. 1 K. 21. 19 אֶתָּה גַּם דָּמָךְ *thine own* blood. 2 S. 17. 5 מִדִּבְרֵי גַם־הוּא what is in *his* mouth also. Nu. 14. 32, 2 S. 19. 1, Jer. 27. 7, Ez. 23. 43, Ps. 9. 7, Pr. 23. 15. Or gen. with prep. 1 S. 25. 24 בִּי־אֲנִי הָעוֹן on *me* be the guilt. 1 K. 1. 26, Ezr. 7. 21. In the acc. Gen. 27. 34 בְּרַכְנִי גַם־אֲנִי bless *me* too. Pr. 22. 19. So when emphasis falls on noun in the oblique case. Gen. 4. 26 לְשֵׁת גַּם־הוּא *to Seth* also. Gen. 10. 21.—Cf. these exx. Gen. 30. 20; 41. 10, 1 Chr. 23. 13.

Rem. 1. Occasionally oblique case has full form. 2 K. 9. 18 אֲנִי עַד הֵם if reading right, cf. *v.* 20. Neh. 4. 17 אֲנִי הַנֶּחֱמָה the pron. being co-ordinated with the following nouns. Cases like Is. 18. 2 are different, מִן־הוּא being = מֵאִשֶּׁר הוּא (הִיּה) *since it* was. Nah. 2. 9 מִיָּמֶי הִיא = מֵאִשֶּׁר הִיא *since the days* she was, i.e. *all her days*, cf. 2 K. 7. 7. Such a sense is usually מִיָּמֶיהָ (1 S. 25. 28, 1 K. 1. 6, Job 27. 6; 38. 12), and the text is doubtful. Jer. 46. 5 הִנֵּה הָיִים is a clause, הָיִים pred. and הִנֵּה subj., though the consn. is more

usual with finite form than with ptcp. Jud. 9. 48, 2 S. 21. 4, Lam. 1. 10, Neh. 13. 23. Ps. 89. 48 אני stands for emphasis first: remember, *I, what transitoriness!* But cf. v. 51. In 1 Chr. 9. 22 הָיָה seems really *obj.* to verb as in Aram. Ezr. 5. 12. So Moab. Stone, l. 18.

Rem. 2. When 3 p. pr. is used neuterly for *it*, it may be mas. or fem. In Pent., where הוּא is common, the gend. is matter of pointing, Ex. 1. 16; and everywhere the pron. is apt by attraction to take the gend. of pred., Deu. 4. 6; 30. 20, Ez. 10. 15, Ps. 73. 16, Job 31. 11, Jer. 10. 3. The *fem.*, however, is usual when pron. refers back to some action or circumstance just spoken of, particularly if suff., Jos. 10. 13, Jud. 14. 4, Gen. 24. 14 וְגַם אֲדָעָה *and thereby* (the circumstance) shall I know. Is. 47. 7 לֹא זָכַרְתָּ אַחֲרֵיתָהּ *thou thoughtest not on the issue of it* (the conduct described). Gen. 42. 36; 47. 26, Ex. 10. 11, Nu. 14. 41; 23. 19, 1 S. 11. 2, 1 K. 11. 12. So the verb, Jud. 11. 39 וַיְהִי חֹק *and it became a rule*. Is. 7. 7; 14. 24.

Rem. 3. By a common gramm. negligence the *mas.* pron., esp. as suff., is used of *fem.* subjects. Is. 3. 16 וַיִּבְרְנוּ לָהֶם תַּעֲנִנֵיהֶן *make a tinkling with their feet*. Gen. 26. 15; 31. 9; 32. 16; 33. 13, Ex. 1. 21, Nu. 27. 7, 1 S. 6. 7, 10, Am. 4. 1, Ru. 1. 8, 22, Song 4. 2; 6. 8.

§ 2. The oblique cases of the Pers. pron. appear in the form of suffixes to nouns, verbs, and particles. (a) Suffixes to nouns are in *gen.*, and are equivalent to our possessive pron. Gen. 4. 1 אִשְׁתִּי *his* wife, 4. 10 אָחִיךָ *thy* brother. This gen. is usually gen. of subj., as above, but may be gen. of obj., Gen. 16. 5 חָמְסִי *my* wrong (that done me). 18. 21. Cf. § 23, R. 1.

If several nouns be coupled by *and*, suff. must be repeated with each. Deu. 32. 19 בָּנָיו וּבָנוֹתָיו *his* sons *and* daughters. Gen. 38. 18 חֶמְקָה וַתְּתִילָהּ וַחֲמִשָּׁה *thy* seal *and* string *and* staff. Exceptions are very rare even in poetry. Ex. 15. 2, 2 S. 23. 5.

The suff. of prep. and other particles, which are really

nouns, must also be considered in *gen.* Gen. 3. 17 בְּעִבְרָהּ for *thy* sake, 39. 10 אֶצְלָהּ beside *her* (at *her* side).

(b) The verbal suff. is in acc. of direct *obj.* Gen. 3. 13 הַנָּחָשׁ הִשְׁיֵאֲנִי the serpent beguiled *me*. 4. 8 וַיַּהַרְגֵהוּ and slew *him*. See § 73, R. 4. The suff. to אֶת is also acc. Gen. 40. 4 וַיַּשְׁרֵת אֹתָם he served *them*. 41. 10.

§ 3. The adj. being but feebly developed the relation of a noun to its material, quality, and the like is often expressed by the gen. הַר קָדֶשׁ hill of holiness, *holy* hill. In such cases the suff. is gen. to the whole expression. Ps. 2. 6 הַר קָדְשִׁי *my* holy-hill. Is. 2. 20 אֱלֹלֵי זָהָב *his* idols-of-gold. 13. 3; 30. 22, 23; 53. 5. On constructions like Lev. 6. 3 כִּדּוֹ בָד *his* linen garment, see Nomin. Appos.

The noun with suff., forming a definite expression, the qualifying adj. has the Art. Gen. 43. 29 הַזֶּה אֲחִיכֶם הַקָּטָן *this your youngest brother*.

Rem. 1. The suff. to some particles which have a certain verbal force, as הִנֵּה *behold*, יֵשׁ *there is*, אֵין *there is not*, עוֹד *still*, are partly verbal in form (Gr. § 49). But suff. of 1st pers. is בָּעוֹרִי in the sense *while I have being*, Ps. 104. 33; 146. 2, and מֵעוֹרִי *since I had being*, Gen. 48. 15 (Nu. 22. 30). In ordinary sense Ps. 139. 18.

Rem. 2. These uses of the suff. are to be noted. Ex. 2. 9 אֶתֶּן אֶת־שְׂכָרְךָ I will give *thy hire*, i.e. give *thee* hire. Gen. 30. 18, Jud. 4. 9 לֹא תִהְיֶה תִפְאָרְתִּי the glory shall not be *thine*. Gen. 39. 21 וַיִּתֵּן חֲנוּיָהּ gave *him* favour. Ez. 27. 15 rendered *thee* tribute. Nu. 12. 6, text doubtful. Ps. 115. 7? Job 6. 10, Hos. 2. 8 (her wall = a wall against her).

Rem. 3. 1 S. 30. 17 לְמַחֲרָתָם *their following day*, the use of suff. is unique in Heb., though something analogous is common in Ar. The text is dubious.

DEMONSTRATIVE PRONOUNS

§ 4. The Demons. pron. זֶה and הוּא are used as in Eng. Jud. 4. 14 זֶה הַיּוֹם *this is the day*. Gen. 41. 28 הוּא הַדָּבָר

that is the thing. Deu. 1. 1 אֵלֶּה הַדְּבָרִים *these* are the words. On their use as adj. § 32, and R. 3.

In usage זה refers to a subject when first mentioned, or when about to be mentioned (= the following), while הוא refers back to a subj. already spoken of. Jud. 7. 4, of whom I shall say יְהוָה יֵלֵךְ אִתָּךְ הוּא יֵלֵךְ *this one* shall go with thee, *that one* shall go. Gen. 42. 14 הוּא אֲשֶׁר דִּבַּרְתִּי *that* is what I said to you. 32. 3; 44. 17. So the common prophetic phrase בַּיּוֹם הַהוּא on *that day* (time just spoken of), Is. 4. 2.

The pron. זה is used almost as a noun in all the three cases. Gen. 29. 27 שָׁבַע זֶהָ the week of *this one*. 1 K. 21. 2. Gen. 2. 23 לִזְמַת יִקְרָא *this* shall be called. 1 S. 21. 12, 1 K. 22. 17. Is. 29. 11 זֶה קְרָאֵנָה read *this* (writing). 2 S. 13. 17 שְׁלַחֲנָה אֶת־זֶהָ send *this person* away; and *mas.* with same contemptuous sense, 1 K. 22. 27 (1 S. 21. 16). 2 K. 6. 20 פָּקַח אֶת־עֵינֵי־אֵלֶּה open the eyes of *these men*. Gen. 29. 33. Pron. הוא is not used in this way, though cf. 1 K. 20. 40.

Rem. 1. When *this, that* are used neuterly while הוא is perhaps more common than *fem.* (Gen. 42. 14, Am. 7. 6), זֶהָ is much oftener used than *mas.* Gen. 42. 18 זֶהָ עָשׂוּ וְחָי׃ do *this* and ye shall live. 42. 15 בָּזֶהָ by *this* shall ye be proved. Is. 5. 25 בְּכָל־זֶהָ for (amidst) *all this*. Is. 9. 11, 20; 10. 4, Hos. 7. 10, Am. 7. 3. The *mas.*, however, is not unusual, esp. in the sense of *such*, Gen. 11. 6, 2 K. 4. 43. The distinction between *this* and *that* stated above is usually preserved, but *this* thing, *these* things seem exclusively used. Gen. 24. 9; 15. 1; 20. 8.

§ 5. When זה is repeated it is equivalent to *this . . . that, the one . . . the other*. Is. 6. 3 זֶה אֶל־זֶה וְקָרָא זֶה אֶל־זֶה and *the one* called to *the other*. 1 K. 3. 23 זֶהָ אָמַרְתָּ . . . הַזֶּהָ אָמַרְתָּ *this one* says . . . and *the other* says. Jos. 8. 22 אֵלֶּה מְדַבֵּר

וְאֵלֶּה מִזֶּה *some on this side and some on that side.* Ex. 14. 20, 2 S. 2. 13, 1 K. 20. 29; 22. 20, Ps. 20. 8; 75. 8, Job 1. 16, Dan. 12. 2. Comp. 1 K. 20. 40 thy servant עֲשָׂה הַנֶּהָה *was busy with this and that*, where *gen.* as Deu. 25. 16 עֲשָׂה אֵלֶּה.

§ 6. As in other languages, the Demons. have come to be treated as adjectives. They necessarily make their noun definite, and then conform so much to the usage of adj. as themselves to take the Art. Is. 4. 2 בְּיוֹם הַהוּא *on that day.* Occasionally, however, Art. is wanting, Gen. 19. 33 בַּלַּיְלָהָה *that night*, 30. 16; 32. 23, 1 S. 19. 10, Ps. 12. 8. The Art. is always wanting when Demons. adj. qualifies a noun determined by a suff. Ex. 10. 1 אֶתֵּי אֵלֶּה *these my signs.* With another adj. or several Demons. stands last. Gen. 41. 35. See § 32. The form הַלָּהָה *yonder* is generally used as adj. Gen. 24. 65; 37. 19, Jud. 6. 20, 1 S. 17. 26, 2 K. 4. 25; as pron. Dan. 8. 16.

Rem. 1. In some cases the Demons., as a substantive definite of itself, seems to stand in appos. with the defined noun, Ps. 104. 25, Ezr. 3. 12, Song 7. 8. Text of 1 K. 14. 14 is obscure, and 2 K. 6. 33, 1 Chr. 21. 17 are doubtful. With proper names, Ex. 32. 1 וְזֶה מֹשֶׁה, Jud. 5. 5. With noun defined by suff., Josh 9. 12, 13, Hab. 1. 11. The noun is rarely undefined, Ps. 80. 15 נָחַן זֶה *this vine*, Mic. 7. 12 (text uncertain). Phenic. says קִבְרִי *this grave*, and הַקִּבְרִי. Cf. Moab. St. 1. 3 הַבִּמְתָּה זֶה *this high place*. In Ar. Demons. being a noun, stands in appos., before the noun if defined by Art., and after if a proper name or defined by suff.

Rem. 2. The Demons., particularly זֶה, is used with interrogatives to add emphasis or vividness to the question. Gen. 27. 21 זֶה בְּנִי הָאֵתָה *art thou my son Esau?* See § 7c.

In the same way force is added to adverbial and particularly temporal expressions. 1 K. 19. 5 וְהִנֵּה זֶה מַלְאָךְ *and lo! an angel.* 1 Kings 17. 24 זֶה יָדַעְתִּי עַתָּה *now indeed I know!*

2 K. 5. 22 have *just* come to me. Gen. 27. 36 **זֶה עַתָּה** *now* twice; 31. 38 **זֶה עַתָּה שְׁנָה** *twenty years now*. 31. 41; 43. 10; 45. 6, Nu. 22. 28, Deu. 8. 2, Jud. 16. 15, 1 S. 29. 3, 2 S. 14. 2, Job 19. 3.

Rem. 3. The form **זֶה** is often a *relative* in poetry (as in Aram., Eth.). Like **אֲשֶׁר** it suffers no change for *gend.* and *number*. Job 19. 19 **וְזֶה אֶחָבִי נֹחֵפְכִי** and *they-whom* I loved are turned against me. Ps. 74. 2; 78. 54; 104. 8; Pr. 23. 22, Job 15. 17. The form **זוּ** (Ps. 132. 12 **זוּ**) is still oftener used. Ex. 15. 13, Is. 42. 24; 43. 21, Ps. 9. 16; 10. 2; 17. 9; 31. 5; 32. 8; 68. 29; 143. 8.

Rem. 4. The Demons. unites with *prepp.* to form adverbial expressions. See Lex. On its union with **כִּי** to express *such*, cf. § 11, R. 1e.

INTERROGATIVE PRONOUN

§ 7. The pron. **מִי** *who?* is used of persons, *mas.* and *fem.*; and **מָה** *what?* of things. Both are invariable for *gend.* and *number*.

(a) The pron. **מִי** may be used in the three cases. Gen. 3. 11 **מִי הִגִּיד לְךָ** *who* told thee? 24. 65; 33. 5, Is. 6. 8. The *gen.*, Gen. 24. 23 **בְּתִמִּי אַתָּה** *whose* daughter art thou? 32. 18 **לְמִי אַתָּה** *to whom* belongest thou? 1 S. 12. 3; 24. 15, Ps. 27. 1. And *acc.*, Is. 6. 8 **אֶת־מִי אֶשְׁלַח** *whom* shall I send? 1 S. 28. 11, 2 K. 19. 22. The *acc.* is always preceded by **אֶת**. Like other words **מִי** may be repeated to particularise or distribute. Ex. 10. 8 **מִי וְמִי הֹלְכִים** *who all* are they that are to go?

(b) The *neut.* **מָה** is also used in all the cases. Gen. 31. 36 **מָה פָּשַׁעִי** *what* is my offence? 32. 28, 2 K. 9. 18. The *gen.* by *prepp.*, Gen. 15. 8 **בְּמָה אֶדְעַ** *by what* shall I know? Rarely after a noun, Jer. 8. 9 wisdom *of what* (what sort of w.)? Nu. 23. 3. The *acc.*, Gen. 4. 10 **מָה עָשִׂיתָ** *what* hast thou done? 15. 2. The **אֶת** is not used before

what. In Jer. 23. 33 אֶת־מִדְּמֹנְשָׁא *rd.* אַתֶּם הַמִּשָּׂא *ye are the burden.*

With adj. and verbs מַה has the sense of *how.* Gen. 28. 17 מַה נֹּזָה לְפָנַי *how terrible!* 2 K. 4. 43 מַה אֶתֶּן זֶה לְפָנַי *how shall I set such a thing before a hundred people?* Ex. 10. 26, Job 9. 2, Ps. 133. 1.

(c) The interrog. pron. strengthen themselves by זֶה &c. to add vividness to the question. 1 S. 17. 55 בְּמִרְיָהּ הַנֶּעֶר *whose son (I wonder) is the lad?* 1 S. 10. 11 מַה־זֶּה הָיָה *what in the world has come over the son of Kish?* Gen. 3. 13; 27. 20, Jud. 18. 24, 2 S. 12. 23, Ps. 24. 8.

§ 8. In the indirect sentence the interrog. remains without change. Gen. 21. 26 לֹא יָדַעְתִּי מִי עָשָׂה *I do not know who did it.* 43. 22, Jud. 13. 6, 1 S. 17. 56. The interrog. are also used as indef. pron., *whoever, whoso, whatever, aught.* Jud. 7. 3 יֵשֶׁב... מִי יִרָא *whoever is afraid* let him return. Ex. 32. 26 לְיְהוָה אֵלַי *whoever is for Je.,* Unto me (let him come)! 2 S. 18. 12 מִי שֶׁמָּרוּ *have a care whoever ye be!* Ex. 24. 14, Is. 54. 15.—1 S. 19. 3 וְרֵאִיתִי מַה וְהִגַּדְתִּי לָךְ *and if I observe aught I will tell thee.* 2 S. 18. 23 וְיִהְיֶה מַה *be what may* I will run! Nu. 23. 3, Job 13. 13; 26. 7, Pr. 9. 13. In some sentences of this form, however, the strict interrog. sense is probably still to be retained. Deu. 20. 5, Jud. 10. 18; 21. 5, Is. 50. 8. The form מִי אֲשֶׁר is also used, Ex. 32. 33, 2 S. 20. 11, cf. מַה־שֶּׁ Ecc. 1. 9.

Rem. 1. The neut. מַה may be used of persons if their circumstances or relations be inquired of, as 1 S. 29. 3 *what are these Hebrews?* On the other hand, מִי is used of things when the idea of a person is involved, Jud. 13. 17 *who* is thy name? (as usual in Syr.), but generally *what* in this case, Gen. 32. 28. Mic. 1. 5, cf. 1 S. 18. 18 (*rd.* תַּיִי *my clan*), 2 S. 7. 18, Gen. 33. 8, Jud. 9. 28. Some cases are peculiar, and suggest a provincial or colloquial use of מִי for מַה; e.g. Ru. 3. 16 מִי־אַתְּ בְּתִי with Jud. 18. 18 מַה אַתָּם, Am. 7. 2, 5

מִי יָקוּם *how shall J. stand?* Is. 51. 19. The Mass. on Mic. 6. 5 states that the Orientals use **מִי** for **מֶה**.

Rem. 2. In phrases like **מַה־בִּצָּע** *what profit?* Gen. 37. 26, the original consn. was probably *What is the profit?* (appos. at least is not allowable in Ar.). Ps. 30. 10, Is. 40. 18, Mal. 3. 14, Ps. 89. 48, Job 26. 14. In a number of cases the words are separated, Jer. 2. 5 **מַה־מַּעַל בִּי עוֹל** *what evil?* and second word might be adverb. acc. 1 S. 26. 18; 20. 10, 2 S. 19. 29; 24. 13, 1 K. 12. 16. The similar use of **מִי** is against acc., Deu. 3. 24; 4. 7, Jud. 21. 8, 2 S. 7. 23, 1 Chr. 17. 21.—Song 5. 9 **מַה מְדוּר** *what sort of beloved?* is no evidence for *gen.*, which cannot be the relation of the words.

Rem. 3. These uses of **מֶה** are to be noted. Jud. 1. 14 **מַה־לְּךָ** *what hast thou?* i.e. *what ails thee?* what dost thou mean, want, &c.? Gen. 21. 17, 1 S. 11. 5, Jon. 1. 6.—Jud. 11. 12 **מַה־לִּי וְלָךְ** *what have I to do with thee?* 2 S. 16. 10; 19. 23. 2 K. 9. 18, 19 **מַה־לְּךָ וְלְשָׁלוֹם**. Cf. Jer. 2. 18, Ps. 50. 16. Without *and* with second word, Hos. 14. 9. Passages like 1 K. 12. 16, 2 Chr. 10. 16, Song 8. 4, show how **מֶה** naturally passes over to be a negative, *not.* (Ar.).

Rem. 4. The expression **אִי זֶה** is an interrog. adj. *which?* *what?* Jon. 1. 8 **אִי מִזֶּה עַם אַתָּה** *of what people art thou?* 2 S. 15. 2 **אִי מִזֶּה עִיר אַתָּה** *of what city?* 1 K. 13. 12; 22. 24, 2 K. 3. 8, 2 Chr. 18. 23, Is. 66. 1, Jer. 6. 16, Job 38. 19, 24, Ecc. 11. 6. The *fem.*, Jer. 5. 7 **אִי לָאֵת** *for what?* In many cases **זֶה אִי** is merely *where?*

THE RELATIVE PRONOUN

§ 9. The word **אֲשֶׁר** is of uncertain derivation. Its usage differs according as it is preceded by what we call the antecedent, or is not.

When the antecedent is expressed **אֲשֶׁר** seems a conjunctive word, serving to connect the antecedent with what we call the relative clause. In this case **אֲשֶׁר**, besides being uninflected, is incapable of entering into regimen, admitting neither prep. nor **אֵת** of acc., but possibly stands in apposi-

tion with the antecedent. It is neither subj. nor obj. of the relative clause. The subj. or obj. of this clause is a pronoun referring back to the antecedent, and agreeing with it in gend., numb., and person. This pronoun may be expressed, but is often merely understood when no ambiguity would arise from its omission.

(a) When the retrospective pron. is subj. it may be expressed in a nominal sentence, as Gen. 9. 3 **כָּל־רֶמֶשׁ אֲשֶׁר הוּא־חַי** every creeping thing *which is alive*. But it is oftener omitted. Gen. 3. 3 **הָעֵץ אֲשֶׁר בְּתוֹךְ הַגֶּן** the tree *which is in the midst of the garden*. In a verbal sent. the pron. is represented by the verbal inflection, as 15. 7 **אֲנִי י' אֲשֶׁר הוֹצֵאתִיךָ** I am Je. *which brought thee out*. The separate pron. is hardly ever expressed, 2 K. 22. 13.

(b) When the pron. is the obj. (in a verbal clause) it is often expressed. Gen. 45. 4 **אֲנִי יוֹסֵף אֲשֶׁר כָּבַדְתָּם אֹתִי** I am Jos. *whom ye sold*. Ps. 1. 4 **כַּמֶּץ אֲשֶׁר תִּדְפְּנוּ רוּחַ** like the chaff *which the wind drives*. Gen. 21. 2, Jer. 28. 9; 44. 3, Ex. 6. 5, 2 K. 19. 4 (if not 2 acc. as 1 S. 21. 3). But often omitted. Deu. 13. 7 **אֱלֹהִים אֲשֶׁר לֹא יָדַעְתָּ** gods *whom thou hast not known*. Gen. 2. 8; 6. 7; 12. 1, Jud. 11. 39; 16. 30, 1 S. 7. 14; 10. 2, 2 S. 15. 7.

(c) When the retrospective pron. is gen. by noun or prep. Deu. 28. 49 **גֹּוי אֲשֶׁר לֹא־תִשְׁמַע לְשׁוֹנוֹ** a nation *whose tongue* thou shalt not understand. Gen. 24. 3, the Canaanite **אֲשֶׁר הָאָרֶץ** **אֲנִי יוֹשֵׁב בְּקֶרְבָּהּ** *in whose midst* I dwell. 28. 13 **הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ** the land *upon which* thou liest. Gen. 38. 25, Ex. 4. 17, Nu. 22. 30, Deu. 1. 22, Ru. 2. 12. Here the pron. requires to be expressed.

After words of time the prep. and suff. is very much omitted, so that **אֲשֶׁר** is equivalent to *when*. Gen. 45. 6, Deu. 4. 10, Jud. 4. 14, 2 S. 19. 25 **עַד הַיּוֹם אֲשֶׁר בָּא** until the day *when* (in which) he came in peace. 1 K. 22. 25, cf. Gen. 6. 4; 40. 13.

(d) With adverbs of place. Gen. 13. 3 **הַמָּקוֹם אֲשֶׁר הָיָה** the place *where* was his tent. 20. 13 **כָּל־הַמָּקוֹם אֲשֶׁר נָבוֹא שָׁמָּה** every place *whither* we shall come. 3. 23 **הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם** the ground *whence* he was taken. Gen. 19. 27; 31. 13; 35. 15; 40. 3, Ex. 20. 21, 2 S. 15. 21.—Ex. 21. 13, Nu. 14. 24, Deu. 30. 3.—Gen. 24. 5. The adverbial *there*, &c., may be omitted, Gen. 35. 13, esp. when the antecedent noun has prep.

Rem. 1. The part. **אֲשֶׁר** is usually separated from the pron. or adverb of the rel. clause by one or more words (see exx. above), but there are exceptions esp. in nominal sentences, Gen. 2. 11, Deu. 8. 9; 19. 17, 1 S. 9. 10. Sometimes **אֲשֶׁר** and pron. have an emphasis which must be brought out by expressing a pronom. antecedent. Jer. 32. 19 **אֲשֶׁר עֵינֶיךָ** *thou whose* eyes. Is. 42. 24 **לֹא זֶה הָמָאֵנוּ לָּו** Is it not Je.? *he* against *whom* we have sinned. Hos. 14. 4, Ez. 11. 12, Neh. 2. 3; cf. Dan. 2. 37; 4. 6.

Rem. 2. The expression of the separate pron. in nominal sent. occurs mostly when the pred. is an adj. or ptcp., e.g. Gen. 9. 3; it is less necessary when pred. is an adverb or a prep. with its gen. after the verb *to be*, as Gen. 3. 3. When the nominal sent. is positive the pron. usually precedes the pred., Gen. 9. 3, Lev. 11. 26, 39, Num. 9. 13; 14. 8, 27, Deu. 20. 20, 1 S. 10. 19, 2 K. 25. 19, Jer. 27. 9, Ez. 43. 19, Ru. 4. 15, Neh. 2. 18, Ecc. 7. 26, cf. Jer. 5. 15. When the sent. is neg. the pron. follows the pred. Gen. 7. 2; 17. 12, Nu. 17. 5, Deu. 17. 15; 20. 15, Jud. 19. 12, 1 K. 8. 41. Although the expression of pron. in nominal sent. is genuine Shemitic idiom, it is still mainly in later writings that it occurs.

Rem. 3. It is rare that **אֲשֶׁר** takes prep. or **אֵת** when antecedent is expressed. Neither Is. 47. 12 nor 56. 4 is a case. Is. 56. 4 **בְּאֲשֶׁר** is under preceding verb *choose*, cf. 66. 3, 4. In 47. 12 the prep. is carried on from previous clause, *in that which*, &c., the complement of **יָעֹת** being unexpressed. Zech. 12. 10 (text obscure). In other cases **אֲשֶׁר** is distant from anteced. and **אֵת** resumptive, Lev. 22. 15 *that*

which they offer. Ez. 23. 40, Jer. 38. 9 might be, *in that* they have thrown.

§ 10. The word **אֲשֶׁר** often includes a pronominal antecedent, *i.e.* it is equivalent to *he-who*, *that-which*, *they-who*, *whom*, or indefinitely *one-who*, &c. In this case it is susceptible of government like a substantive, admitting prep. and **את** of acc. When used in this way **אֲשֶׁר** has the case which, according to our mode of thought, the pronom. antecedent would have. Gen. 7. 23 **וַיִּשְׁאָר נֹחַ וְאֲשֶׁר אִתּוֹ בַּתְּכָה** and N. was left, and *they-who* were with him. 43. 16 **וַיֹּאמֶר לְאֲשֶׁר עַל-בֵּיתוֹ** he said *to him-who* was over his house. 44. 1 **וַיִּצַּו אֶת-אֲשֶׁר עַל-בֵּיתוֹ** and he commanded *him-who* was, &c. 31. 1 **וּמִאֲשֶׁר לְאָבִינוּ** of *that-which* is our father's. 9. 24 **וַיַּדַּע אֵת אֲשֶׁר-עָשָׂה לוֹ בְּנוֹ** he knew *what* his son had done to him. 2 K. 6. 16 **רַבִּים אֲשֶׁר אִתָּנוּ** more are *they-who are* with us *than they-who are* with them (later for **אִתָּם**). Jud. 16. 30 the dead whom he slew in death **רַבִּים מֵאֲשֶׁר הָמִית בְּחַיָּיו** were more *than those-whom* he slew in his life. Gen. 15. 4; 27. 8; 47. 24, Ex. 4. 12; 20. 7; 33. 19, Lev. 27. 24, Nu. 22. 6, Jos. 10. 11, 1 S. 15. 16, 2 K. 10. 22, Is. 47. 13; 52. 15, Ru. 2. 2, 9. Ez. 23. 28 **בְּיַד אֲשֶׁר שָׂנְאָתָּ** into the hand of *those-whom* thou hatest.

Rem. 1. The consn. in this case is quite the same as in § 9. The so-called rel. clause is complete in itself apart from **אֲשֶׁר**, which has no resemblance to the rel. pron. of classical languages. Cf. Lev. 27. 24, Ru. 2. 2, Nu. 5. 7. Cases like Gen. 31. 32 **אֲשֶׁר עִם** with *whomsoever*, are unusual, cf. Gen. 44. 9.

Rem. 2. In § 10 the retrospective pronoun is greatly omitted except when gen., cf. Lev. 5. 24; 27. 24, Ru. 2. 2, Is. 8. 23; and even prep. and gen. are sometimes omitted where they would naturally stand, Is. 8. 12; 31. 6—particularly with verb *to say*, *e.g.* Hos. 2. 14; 13. 10.

Rem. 3. The adverbial complement *there, thither, &c.*, is omitted after the compound באשר אשר, בכל אשר, על אשר, מאשר, &c., in designations of *place*, Ex. 5. 11; 32. 34, Jos. 1. 16, Jud. 5. 27, 1 S. 14. 47; 23. 13, 2 S. 7. 9; 8. 6; 15. 20, 1 K. 18. 12, 2 K. 8. 1. In Gen. 21. 17 *there* is expressed in the nominal sent. (Ar. *ḥaithu hua*).

Rem. 4. On use of וְ, &c. as Rel. § 6, R. 3, and on Art. as Rel. § 22, R. 4.

OTHER PRONOMINAL EXPRESSIONS

§ 11. The want of a reflexive pronoun is supplied in various ways. (a) By the use of reflexive forms of the verb (Niph., Hith.). Gen. 3. 10 וַיִּירָא וַיִּתְּחַבֵּא I was afraid, and hid myself. 45. 1 לֹא יָכַל לְהִתְאַפֵּק he was unable to control himself. 3. 8; 45. 1; 42. 7, 1 S. 18. 4; 28. 8, 1 K. 14. 2; 20. 38; 22. 30.

(b) By the ordinary personal pron., simple or suff. Is. 7. 14 יִתֵּן אֲדֹנָי הוּא the Lord Himself will give. Ex. 32. 13 אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בְּךָ to whom thou didst swear by thyself. Jer. 7. 19 הֲאֵתִי הֵם מְכַעֲסִים הֲלֹא אֲתָם do they provoke me? is it not themselves, &c. Gen. 3. 7; 33. 17, Ex. 5. 7, 11, Is. 3. 9; 49. 26; 63. 10, Hos. 4. 14, Pr. 1. 18, Job 1. 12.

(c) By a separate word, esp. נָפֶשׁ. Am. 6. 8 נִשְׁבַּע יְיָ בְּנַפְשׁוֹ Je. has sworn by himself. 1 S. 18. 1, 3. Plur., Jer. 37. 9. So לֵב, קֶרֶב heart. Gen. 8. 21 וַיֹּאמֶר יְיָ אֶל־לְבוֹ and Je. thought with himself. 18. 12 וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ Sarah laughed within herself. Gen. 24. 45, 1 S. 1. 13; 27. 1, 1 K. 12. 26, Hos. 7. 2. Also פָּנִים face, presence, self, esp. in later style. 2 S. 17. 11 וּפָנֶיהָ הָלְכִים בְּקֶרֶב thou thyself going into battle (rd. perh. בְּקֶרֶב among them). Ez. 6. 9 וְנִקְשׁוּ בְּפִנֵּיהֶם they shall loathe themselves. Ex. 33. 14, Deu. 4. 37, Ez. 20. 43; 36. 31, Job 23. 17. In ref. to things, עֶצֶם bone, self-same, self. Ex. 24. 10; chiefly PC. and Ez. Gen. 7. 13, Ez. 24. 2.

Rem. 1. Some other quasi-pronominal expressions are these: (a) *Some, several*, may be expressed by plur. Gen. 24. 55 יָמִים *some* days (a time); 40. 4 (cf. 27. 44; 29. 20 יָמִים אֲחֵרִים *a few* days). Ez. 38. 17. By prep. מֵן with noun. Gen. 30. 14 give me מַנְדְּרָאֵי בְנִי *some of* thy son's mandrakes. Jer. 19. 1 מִזְקְנֵי הָעָם *some of* the elders. Ex. 17. 5, Ps. 137. 3, and often in later style.

(b) *Any, every* by בָּל. Deu. 16. 21 an Ashera בָּלֵעֵץ *any* (kind of) wood. *Any one, one*, by אִישׁ. Gen. 13. 16 אִם אִישׁ יוּכַל *if one* were able. *Anything*, דָּבָר Gen. 18. 14. *No, none*, by אִישׁ . . . לֹא; *nothing*, דָּבָר . . . לֹא, the neg. placed before the verb. Gen. 45. 1 אִישׁ לֹא עָמַד *none* stood. Hos. 2. 12 יִצְלָנָהּ אִישׁ לֹא *none* shall deliver her. 2 K. 10. 25 אִישׁ לֹא חָסְרָתָהּ *let no one* go out. Ex. 16. 19. Deu. 2. 7 דָּבָר thou didst want *nothing*; 22. 26, 2 S. 17. 19, 1 K. 18. 21. Sometimes strengthened by בָּל, 2 S. 18. 13. Cf. Gen. 3. 1, thou shalt eat of *no tree*. Ex. 12. 48. The phrase . . . לֹא מְאֻמָּה *nothing*, 1 S. 12. 4, cf. Gen. 22. 12.

(c) *This . . . that, the one . . . the other*, by זֶה . . . זֶה Is. 6. 3 (§ 5), or אֶחָד . . . אֶחָד, Ex. 17. 12, 1 K. 3. 25. *One another* by אֶחָד . . . אִישׁ or יְעִיבֵהוּ . . . אִישׁ, Gen. 13. 11; 11. 3, Ex. 16. 15; 32. 27, Is. 3. 5; *fem.* Ex. 26 3, 5, Ez. 1. 23, Is. 34. 16.

(d) *Each* distributively by אִישׁ, Jud. 9. 55 הָלַכְוּ אִישׁ לְמִקְוֹ *each* of the men of Israel he dismissed, *every one to his tents*. 1 Sam. 13. 2.—Also by אֶחָד Is. 6. 2, Jud. 8. 18. When אִישׁ would be in the gen. it is placed as *casus pendens* with a retrospective suff. Gen. 42. 35 הִנֵּה-אִישׁ צֹרֵר-כֶּסֶף *every man's* bundle of money; 15. 10; 41. 12; 42. 25, Nu. 17. 17. So Gen. 9. 5 מִיַּד אִישׁ אָחִיו at the hand of *every man's* brother, unless אִישׁ אָחִיו had become a single expression like *one another*, and the phrase mean at the *hand of one another*. Comp. Zech. 7. 10 do not plot אִישׁ אָחִיו the hurt of *one another*, cf. 8. 17 for the sense.

(e) *Such* is expressed by כֵּן with זֶה or suff. Gen. 44. 7 הוּא כֵּן כְּדִבְרֵי הָאֱלֹהִים *such a thing*, כְּדִבְרֵי הָאֱלֹהִים *such things*. 41. 38 כֵּן *such a one*. Jer. 5. 9 כֵּן *such a nation*. Gen. 44. 15 כֵּן *such as I*. 2 S. 9. 8.—2 S. 17. 15

כְּזֹאת וְכֹזֶה *such and such a thing*. Jos. 7. 20, 2 K. 5. 4 ;
 9. 12, cf. 1 K. 14. 5. For *so and so* (person) Ru. 4. 1. Cf.
 1 S. 21. 3, 2 K. 6. 8.

(f) The pronouns *mine, ours, yours, theirs*, &c., must be
 expressed by prep. and suff. Is. 43. 1 אֲתָהּ לִי thou art *mine* ;
 Gen. 48. 5. Gen. 26. 20 לֵנִי הַמַּיִם the water is *ours*. Jer.
 44. 28 they shall know כִּמְנֵי יְמֵהֶם מִי יִקוּם whose word
 shall stand, *mine or theirs*.

SYNTAX OF THE NOUN

GENDER OF THE NOUN

§ 12. Of the two genders, mas. and fem., the mas. is the prevailing one, and by a natural inaccuracy the writer often falls into it even when speaking of a fem. subject, especially in using suffixes. § 1, R. 3. The distinctive fem. termination *a*, i.e. *at* (Gr. § 16, R. *b*) is generally used in adj. and ptcp. referring to a fem. subject.

In the case of living creatures, distinction of gender is indicated—

(a) By the fem. termination, as אַיִל *a hart*, fem. אַיִלָּת, עַלְמָה *a youth*, fem. עַלְמָה, עֵגֶל *a calf*, fem. עֵגֶלָּה.

(b) By different words, as אָב *father*, אִם *mother*, חֲמֹר *he-ass*, אֶתוֹן *she-ass*, אֵיל *ram*, יְהִל *ewe*, עֶבֶד *servant*, אֲמָה *maid*.

(c) Or the same word may be used for both genders, and differentiated only in construction, as Hos. 13. 8 לֵב שָׁכוּל *a bear robbed of her whelps*, 2 K. 2. 24 שְׁתֵּי דְבִים *two bears*. So גַּמְלִים *camels*, mas. Gen. 24. 63, fem. 32. 16; אֱלֹהִים *goddess*? 1 K. 11. 5. The grammatical difference, however, does not seem always meant to express a real difference of gend., cf. Jer. 2. 24. Anciently נָעַר appears to have been of common gend.

(d) Or a word of one gend. may be used as name of the class or genus, without distinction of individuals, as כָּלָב *dog*, זָאב *wolf*, mas.; אֲרֶנֶת *hare*, יוֹנָה *dove*, fem.

§ 13. Of inanimate things the following classes are usually fem. (Gr. § 16):—

Fem. ! -

but in doubt, take
as Masc.

(a) Proper names of countries and cities, as **בָּבֶל** *Babylon*, **צִדוֹן** *Sidon*. Words like **מוֹאָב** *Moab*, &c., when used as name of the people, are usually mas., but fem. when the name of the country, and also when used for the population as a collective personified (§ 116, R. 5). So the word **בֵּת** *daughter* of inhabitants or people, as **בֵּת בָּבֶל**.

(b) Common names of definite places, as districts, quarters of the earth, &c., as **עִיר** *city*, **הַיָּל** *the world*, **כָּפֹר** *the circle* (of the Jordan), **שְׁאוֹל** *hades* (mas. as personified Is. 14. 9), **תִּימָן** *the south*, **צָפוֹן** *north*, Is. 43. 6. But there are exceptions.

(c) The names of *instruments, utensils* used by man, and members of the body, particularly such as are double, as **חֶרֶב** *sword*, **כּוֹס** *cup*, **נֶעַל** *shoe*; **עֵין** *eye*, **אָזן** *ear*, **רֶגֶל** *foot*, &c. So of animals, **קָרְן** *horn*. Again there are exceptions, as **אָף** *nose, nostril*, **עֶרֶף** *neck*, **פֶּה** *mouth*.

(d) The names of the elements, natural powers and unseen forces, as **אֵשׁ** *fire*, **נֶפֶשׁ** *soul*, **רוּחַ** *wind, spirit* (usually), **שֶׁמֶשׁ** *the sun* (usually), but **יָרֵחַ** *moon*, is mas.

§ 14. Some other classes of nouns are fem. 1. Abstract nouns, as **אֱמֶת** *truth*, **גְּבוּרָה** *strength*, **צְדָקָה** *righteousness*, though there is often also a mas. form, as **עֵזֶר** and **עֶזְרָה** *help*, **נֶקֶם** and **נִקְמָה** *vengeance*. So adj. and ptc. used nominally, as we should say as neuters, as **רָעָה** *evil* (physical), Hos. 5. 9 **נֶאֱמָנָה** *a sure thing*, Am. 3. 10 **נִכְחָה** *what is straightforward*, Mic. 3. 9 **הַיִּשְׁרָה**. And often in the plur. Gen. 42. 7 **קָשׁוֹת** *harsh things, harshly*, Is. 32. 4, 8 **צָהוֹת** *clear things, plainly*, **נְדִיבוֹת** *liberal things*. Zeph. 3. 4. The mas. plur. is sometimes used in poetry, Ps. 16. 6, 11, Pr. 8. 6 **נְגִידִים**. Cf. Is. 26. 10; 28. 22; 30. 10; 42. 9; 43. 18; 48. 6; 58. 11; 59. 9; 64. 2, Nu. 22. 18; 24. 13, Jos. 2. 23; 3. 5, 2 S. 2. 26, 2 K. 8. 4; 25. 28.

2. Collectives, which are often *fem.* of ptc., as **אֲרָחָה**

a caravan (from אָרֶחַ *a traveller*), גּוֹלָה *captivity* (גּוֹלָה one going captive), יֹשְׁבֵי *inhabitants*, Is. 12. 6, אֹיֶבֶת *enemy* (of a people), דָּלָה *the lower classes*, 2 K. 24. 14, Jer. 40. 7, plur. Jer. 52. 15, 16. Cf. Mic. 4. 6, Zeph. 3. 19, Ez. 34. 4.

3. The *fem.*, however, sometimes is used as *nomen unitatis* when the *mas.* is collect., as אֲנִי *fleet*, 1 K. 9. 26, אֲנִיָּה *a ship*, Jon. 1. 3, 4; שֵׁעַר *the hair*, 2 S. 14. 26, שְׂעָרָה *a hair*, Jud. 20. 16, 1 K. 1. 52, but probably coll. Job 4. 15; שִׁירָה *a song*, Is. 5. 1, *mas.* generally coll. 1 K. 5. 12, though also singular, e.g. Is. 26. 1. So מֶרְכָּבָה *a chariot*, Gen. 41. 43 with מֶרְכָּב 1 K. 5. 6. Perhaps פִּשְׁתָּה *wick*, Is. 42. 3; 43. 17, cf. Hos. 2. 7, 11, *flax*.

Rem. 1. Sometimes when a parallel is seen in lifeless things to some organ or feature of living creatures the *fem.* is used, as יָרֵךְ *the thigh, loins* (sing. and plur.), יָרֵכָיִם *the sides*, furthest back parts, of a locality; מִצְחָה *forehead, front*, מִצְחָה *shin-front, greave*. And in a wider way, יוֹנֵק *suckling, child*, יוֹנֵקָה *sucker, shoot*. So such words as *horns, feet* when transferred to things are used in plur. with *fem.* termination.

Rem. 2. The *fem.* is used where other languages would use the *neut.*, e.g. זאת *this*, שְׁנֵי אֵלֶּה *these two things*, Is. 47. 9; אֶחָד מֵאֵלֶּה *one of these things*, 1 Chr. 21. 10; particularly in ref. to something previously mentioned, Is. 22. 11; 37. 26; 41. 20; 43. 13; 46. 11; 47. 7; 48. 16; 60. 22. See § 109, R. 2. Occasionally the plur. seems used as a *neut.*, where *fem.* might have stood, Job 22. 21 בָּהֶם = בָּהָם *thereby*. Ez. 33. 18, Is. 30. 6. The passages Is. 38. 16; 64. 4 are obscure.

NUMBER

§ 15. Of the three numbers the *dual* is now little used. On its use cf. Gr. § 16, R. a.

The plur. of compound expressions like בֵּית אָב *a father-house or clan*, גִּבּוֹר חַיִּל *a man of valour* (wealth), is formed variously.

1. **בֵּית עֲצֻדֵיהֶם** plur. of second. 1 S. 31. 9 *their idol temples*. 1 K. 12. 31, 2 K. 17. 29, 32, Mic. 2. 9, Dan. 11. 15, Ps. 120. 1, &c. **שִׁיר הַמַּעֲלֹת** ?

2. **עָרֵי הַמִּבְצָר** plur. of first. Jer. 8. 14 *fenced cities*, Is. 56. 6 **בְּנֵי הַנֶּכֶר** *strangers*, cf. v. 3. 1 S. 22. 7, 1 Chr. 5. 24; 7. 2, 9, 2 Chr. 8. 5; 14. 5.

3. **צָרֹת גְּבוּרֵי חַיִּים** plur. of both. Gen. 42. 35 *their bundles of money*. 1 K. 13. 32 **הַבָּמֹת**. 1 K. 15. 20, 2 K. 9. 1 (cf. sing. Am. 7. 14); 23. 19; 25. 23, 26, Is. 42. 22, Jer. 5. 17; 40. 7, Mic. 1. 16, 1 Chr. 5. 24; 7. 5, 7, 11, 40. Cf. Neh. 10. 37.

§ 16. Many words are used only in plur. (a) Such words as express the idea of something composed of parts, e.g. of several features, as **פָּנִים** *face*, **צווארים** *neck* (also sing.), or of tracts of space or time, **שָׁמַיִם** *heaven*, **מַיִם** *water*, **עֲבָרִים** *region on the other side*, Is. 7. 20; **חַיִּים** *life*, **עוֹלָמִים** *eternity*, Is. 45. 17, **נְצָחִים** *id.*, **נְעוּרִים** *time of youth*, **זְקֵנִים** *time of old age*, &c. Comp. **סֵפֶרִים** *a letter* (also sing.), 2 K. 20. 12, Jer. 29. 25.

(b) Abstract nouns. As **סְגוּרִים** *blindness*, **בְּתוּלִים** *virginity*, **מִישְׁרִים** *uprightness*, **כְּפָרִים** *atonement*, **זְנוּנִים** *whoredom*, **שְׁלָמִים** *requital*, **תְּהַפְּכוּת** *perversity*, &c. The plur. in this case may express the idea of a combination of the elements or characteristics composing the thing, or of the acts realising it.

(c) The plur. of *eminence* or excellence (majesty) also expresses an intensification of the idea of the sing.; e.g. **אֱלֹהִים** *God*, and analogically **קְדוּשִׁים** *Holy One*, Hos. 12. 1, Pr. 30. 3, **עֲלִיוֹנִים** *Most High*, Dan. 7. 18; so ptcp. referring to God, Is. 54. 5, Ps. 149. 2, Job 35. 10. Similar words are **אֲדָנִים** *lord, master*, **בָּעָלִים** *owner*, cf. Is. 10. 15, Pr. 10. 26. So **תְּרָפִים** *Teraphim*, even of one image. On the consn. of such plur. cf. § 31, and § 116, R. 4.

§ 17. Many words in sing. have a collective meaning, and do duty for the plur., as בָּקָר *cattle*, צֹאן *sheep, goats*, טף *children*, רֶמֶשׁ *creeping things*, עוֹף *birds*, בְּהֵמָה *cattle, beasts, &c.*, רֶכֶב *chariots*. Almost any word may be used in the sing. as collective, as אִישׁ *men*, נָפֶשׁ *persons*, יֶעֶץ *trees*, Gen. 3. 8, שׁוֹר *oxen*, Gen. 49. 6, אֲרֵבָה *locusts*, עִיר *cities*, אֶבֶן *stones*. 1 K. 22. 47 הִקְדִּישׁ *hierodouli*, 2 K. 11. 10 רֵעֵהוּ *spears* (beside a plur.), 2 K. 25. 1. 1 K. 16. 11 רֵעֵהוּ *his comrades* (beside a plur.), 1 Chr. 20. 8. Particularly in enumerations, where the emphasis is on the number, and it is sufficient to state the *kind* or class of thing enumerated, e.g. חָלָל *slain*, 2 S. 23. 8, נְעָרָה בְּתוּלָה *young virgins*, Jud. 21. 12, מְלָךְ *kings*, 1 K. 20. 1 (more usual Jud. 1. 7), גֶּפֶן *vines*, Is. 7. 23, מִשְׁל *proverbs*, 1 K. 5. 12; and expressions like עֲשָׂה מִלְחָמָה *warriors*, 2 Chr. 26. 13, רֵעֵה צֹאן *Gen. 47. 3*, cf. 2 K. 24. 14, הַסְבִּיל *the burden bearers*, Neh. 4. 4 (1 K. 5. 29 *rd.* perhaps סִבֵּל). It is, however, chiefly words that express *classes* of persons or things that are used in the sing., and words of *time, weight, and measure*. Cf. § 37.

Rem. 1. The plur. is quite natural in such instances as עֵצִים *timber* (pieces of wood), חִטִּים *wheat in grain*, 2 S. 17. 28 (חֵטָה *wheat in crop*, Ex. 9. 32). So שְׂעִירִים and שְׂעִירָה *barley, &c.*

Rem. 2. The plur. seems often used to heighten the idea of the sing., 1 S. 2. 3 יְעוֹת *knowledge*, Jud. 11. 36 *vengeance*, 2 S. 4. 8, Is. 27. 11 *understanding*, 40. 14; Ps. 16. 11 *joy*, Ps. 49. 4; 76. 11; 88. 9 *abomination*, Pr. 28. 20, Job 36. 4. Cf. § 16b. In poetry the plur. comes to be used for sing. without difference of meaning, Gen. 49. 4 *bed* sing. and plur., 1 Chr. 5. 1, Ps. 63. 7; 46. 5; 132. 5, Job 6. 3 (*seas*).

Rem. 3. The plur. is sometimes used to express the idea in a general and indefinite way. Jud. 12. 7 נָעָרִי גִלְעָד *in* (one of) *the cities* of Gilead, 1 S. 17. 43 *staves*, 2 K. 22. 20 *thy graves*, Job 17. 1, Gen. 21. 7, Ex. 21. 22, Zech. 9. 9, Neh. 6. 2. The word דְּבָרִי *matters* of seems to convey the same meaning, Ps. 65. 4.

Rem. 4. Such words as *hand, head, mouth, voice, &c.*, when the organ or thing is common to a number of persons, are generally used in the sing. Jud. 7. 16 put the trumpets into *the hand* of them all, v. 19, Gen. 19. 10. Jud. 7. 25 the *head* of Oreb and Zeeb, cf. 8. 28; 9. 57, Jos. 7. 6, Dan. 3. 27. Ps. 17. 10 *their mouth*, Ps. 78. 36 *tongue*, 144. 8. So to clap כָּף *the hands* 2 K. 11. 12, Is. 55. 12. So perhaps נִבְלָה and פָּנִי carcases, Is. 5. 25, 1 S. 17. 46, cf. πτώμα Rev. 11. 8. But cf. *heads* Job 2. 12, and usually *eyes*, though cf. Gen. 44. 21.

Rem. 5. The idea of universality is sometimes expressed by the use of both genders, Is. 3. 1 מִשָּׁעַ וּמִשָּׁעָה *every stay*, Deu. 7. 14. Also by the use of contrasted expressions, as Zech. 7. 14 עֹבֵר וְשׁוֹבֵר *passing or returning*, 9. 8, and the common מְצֻר וְחָפֵז *restrained or free*, Deu. 32. 36, 1 K. 14. 10; 21. 21, 2 K. 9. 8; 14. 26. Cf. Noeld. *Carm. Arab.* 42. 4.

Rem. 6. The coll. בָּקָר *cattle* is used in plur. Neh. 10. 37, but צֹאֲנֵי is to be read in same verse. The parall. to 2 Chr. 4. 3, viz. 1 K. 7. 24, reads differently. Plur. of רֶכֶב *chariots*, Song. 1. 9. In Am. 6. 12 *rd.* perhaps יִם בָּבָקָר.

THE CASES

§ 18. The cases are not marked by means of terminations except in rare instances. They must be supposed, however, to exist, and an accurate analysis of construction will take them into account. The cases are three, Nom., Gen., and Acc. When a word is governed by prep. לְ *to*, the dative is sometimes spoken of, and the abl. when it is governed by prep. מִן *from*, &c.; but this is inaccurate application of classical terminology.

1. *The Nom.*—The nom. has no particular termination (Gr. § 17). The personal pronouns are only used in nom., their oblique cases appearing as suffixes. The nom. is often *pendens*, being resumed by pronoun (§ 106).

2. *The Gen.*—(a) All words after a cons. state are in gen.,

as **סוס הָאִישׁ** *the man's horse*. (*b*) All words governed by a prep. are in gen., as **לְרוֹחַ הַיּוֹם** *at the cool of the day*; *cool* is gen. by prep., and *day* is gen. by *cool*. (*c*) All suffixes to nouns and prep. are to be considered in gen., as **סוּסוֹ** *his horse* (h. of him), **אֶצְלָהּ** *beside her* (at the side of her). (*d*) Sometimes a clause assumes the place of a gen. to a preceding noun, the clause being equivalent to the infin. or *nomen actionis*. Is. 29. **קִרְיַת חֲנָה דָּוִד** *thou city where David dwelt* (of David's dwelling).

3. *The Acc.*—There are traces of a case ending in *a*.

(*a*) The acc. may be directly governed by a verb, **וַיִּקַּח אֶת־הָאָדָם** *he took the man*. The verbal suffixes are usually direct obj., **וַיַּנְחִהוּ** and put *him*. (*b*) The acc. may be of the kind called adverbial or modal, as in designations of place, time, &c., in statements of the *condition* of subj. or obj. during an action, or in limitations of the incidence of an action, or the extent of the application of a quality (§ 70, § 24, R. 5). (*c*) So-called prepp. like **אֶחָרִי** *behind*, **אֶצֶל** *beside*, &c., are really nouns in this kind of acc., except when preceded by another prep., as **מֵאַחֲרֵי** *from behind*, when, of course, they are in the gen. (*d*) Many times clauses with **כִּי** *that*, **אֲשֶׁר**, **אֶת־אֲשֶׁר** *how that*, assume the place of a virtual acc. to a preceding verb.

4. *The construct* is not a case but a state of the noun.

The cons. is the governing noun in a genitive-relation; its state or difference of form from the abs. or ordinary form is due to the closeness of the connection between it and its gen. The cons. may be in any case, as *nom.* **וַיְהִי הָאָרֶץ** *and the gold of that land is good*; or gen. **בְּתוֹךְ הַגֶּן** *in the midst of the garden*, where *midst* is gen. by prep.; or acc. **לְשֹׁמֵר דֶּרֶךְ עֵץ הַחַיִּים** *to keep the way of the tree of life*, where *way* is acc. after *keep*, and cons. before its gen. *tree*, &c.

The cons. occasionally ends in *i*, more rarely in *o* or *u*. In Eth. the vowel *a* marks the cons.

DETERMINATION. THE ARTICLE

§ 19. There is no indef. art. in Heb., the noun if indef. remains without change. Job 1. 1 **אִישׁ הָיָה** there was *a man*. 1 K. 3. 24 **קְחוּרְלִי חֶרֶב** fetch me *a sword*.

The predicate naturally is indeterminate and without Art. Gen. 3. 1 **הַנָּחָשׁ הָיָה עָרוּם** the serpent was *cunning*. 2. 12, 25; 3. 6; 29. 2, 2 S. 18. 7. The inf. or *nomen actionis* retains too much of the verbal nature to admit the Art. Occasionally **הַדַּעַת** *the knowing* occurs. Gen. 2. 9, Jer. 22. 16. And *fem.* verbal nouns approach more closely the real noun, and occasionally take Art. Ps. 139. 12 **כְּחֹשֶׁכַּה כְּאֹרֶה** *the darkness* is as *the light*.

Rem. 1. The numeral **אֶחָד** *one* is sometimes used almost like an indef. art., esp. in later style. Ex. 16. 33, 1 S. 7. 9, 12, 1 K. 19. 4; 22. 9, 2 K. 7. 8; 8. 6. Or it has the sense of *a certain*; Jud. 9. 53; 13. 2, 1 S. 1. 1, 1 K. 13. 11, 2 K. 4. 1. The words **אִישׁ** *man*, **אִשָּׁה** *woman* prefixed to another term appear to express indefiniteness, **אִישׁ נָבִיא** *a prophet*, Jud. 6. 8; 4. 4, 2 S. 14. 5; 15. 16, 1 K. 3. 16; 7. 14; 17. 9. Eth. uses *man*, *woman* in the same way.

¹ The inflection of an Ar. noun 'abd "servant" may illustrate the cases.

	SING.		
	<i>Abs.</i>	<i>with Art.</i>	<i>Cons. and Gen.</i>
N.	'abdu a serv.	'el 'abdu the ser.	'abdu lmaliki the s. of the king.
G.	'abdin	'el 'abdi	'abdi lmaliki.
A.	'abdan	'el 'abda	'abda lmaliki.
	DUAL.		
N.	'abdāni	'el 'abdāni	'abdā lmaliki.
G.A.	abdaini	'el 'abdaini	'abdayi lmaliki
	PLURAL.		
N.	'abdāna	'el 'abdāna	'abdā lmaliki.
G.A.	'abdīna	'el 'abdīna	'abdi lmaliki.

The regular plur. given here to 'abd does not exist in usage. After a vowel both the Alif and the vowel of the Art. are elided in pronunciation,

Rem. 2. The inf. לְמוֹט is probably strengthened form of לָמוֹט Ps. 66. 9; 121. 3. In 1 K. 10. 19 נִשְׁבַּח seems a noun, Am. 6. 3. Jer. 5. 13 הַדִּבֵּר the Art. might be relative, either *he who* speaks, or *that which* he speaks (§ 22, R. 4), both little natural. Scarcely more likely, *the* "He has said" (the phrase they use). Sep. הִדְבֵּר.

Rem. 3. In some cases the subj. and pred. are *coextensive*, and pred. has Art. Gen. 2. 11 הוּא הַפֶּיבּ *it is that which goeth round*. Particularly with ptcps. Gen. 42. 6 *he was the seller*; 45. 12, Deu. 3. 21; 8. 18; 9. 3, 2 S. 5. 2, 1 Chr. 11. 2.

Rem. 4. Certain archaic terms, originally appellatives, have acquired the force of proper names, as נֶשֶׁאֱלָד *hades*, תֵּבֵל *the inhabited world*, תְּהוֹם *the primary ocean* (plur. with Art. Is. 63. 13, of waters of Red Sea, Ps. 106. 9), and do not take Art. And so some other terms used in poetry, which greatly dispenses with the Art., as רִנְיִים *princes*, Ps. 2. 2, אָנוּשׁ *man*, Ps. 8. 5, שָׂדֵי *field*, Ps. 8. 8, צִלְמוֹת *darkness, midnight*, Ps. 23. 4, תְּלִישָׁה *wisdom, power*, Is. 28. 29, Job 6. 13. Also רֶאֱמָם *wild ox*, even in a comparison, Ps. 92. 11. So the divine names אֱלֹהִים, יְהוָה, יֵשׁוּעַ.

§ 20. Words may be determinate in themselves or from construction, and with these the Art. is not used. Words def. of themselves are—(a) *Proper* names of persons, countries, cities, rivers, &c., as יְהוָה *Jehovah*, מֹשֶׁה *Moses*, מוֹאָב *Moab*, צֵר *Tyre*, פְּרַת *Euphrates*. (b) The personal and other pronouns, Ex. 20. 2 אֲנִי יְהוָה *I am the Lord*, Gen. 29. 27 זֹאת שָׁבַע *the week of this one*, 41. 28 הוּא הַדָּבָר *that is the thing*, 3. 11 מִי הַגִּיד *who told thee?*—Words determined by construction are—nouns in the cons. state before a *definite* gen., whether this gen. be a proper name, a pron. (separate or suffix), a noun defined by Art., or itself a cons. determined by a definite gen. (Gen. 3. 24). Ru. 1. 3 בֵּית מִי אֵת *the husband of Naomi*. Gen. 24. 23 אֵת מִי הָאָדָם *the daughter of whom (whose d.) art thou?* 2. 25 הָאָדָם וְאִשְׁתּוֹ *the man and his wife*. 2. 19 חַיַּת הַשָּׂדֶה *the beast of*

the field. 3. 24 **דֶּרֶךְ עֵץ הַחַיִּים** *the way of the tree of life*, 6. 18 **נָשִׁי בְנֵיךָ**.

Rem. 1. Proper names of persons are always without the Art., and so names of peoples called after a personal ancestor, as Moab, Edom. Many names of places, rivers, &c., however, were originally appellatives and sometimes retain the Art., as **הַלְבָּנוֹן** Lebanon (*the white mountain?*), **הַיַּרְדֵּן** Jordan (*the river?*), **הַגִּבְעָה** Gibeah (*the hill*), **הָעֵי** Ai (*the mound*). Usage fluctuates.

Rem. 2. The def. gen. makes the whole expression definite. But this rule seems to have exceptions, the cons. remaining indef. This is the case at any rate with prop. names, as 1 S. 4. 12 **אִישׁ בְּנִימִן** *a man of Benjamin*, Josh. 7. 21 *a Babylonish garment*, Jud. 10. 1, Deu. 22. 19, and apparently in other cases, Lev. 14. 34 *a house*, Gen. 9. 20, Jer. 13. 4. It is to be assumed in general, however, that the def. gen. determines the whole expression. Thus Heb. may say **הַזָּהָב** *the gold* (so called generic Art. § 22), i.e. *gold*, and so Gen. 41. 42 **רֶכֶת הַזָּהָב** *the chain of the gold*, i.e. *a chain of gold*; the *kind* of definiteness, whatever it be, extends over the expression. Song 1. 13, 14; 4. 3. Cf. 1 S. 25. 36 **מִשְׁתֵּה הַמֶּלֶךְ** *the banquet of the king*, i.e. *a royal banquet*; Jud. 8. 18 *royal children*. The use of Art. fluctuates, Song 1. 11, 13.

Rem. 3. In compound proper names the Art. maintains its usual place. 1 S. 5. 1 **אֶבְנֵי הָעֶזְרָא** Ebenezer. And so with gentilics, Jud. 6. 11, 24 **אֲבִי הָעֶזְרָא** *the Abiezrite*, 1 S. 17. 58 **בֵּית הַלְחָמִי** *the Bethlehemite*. 6. 14.

Rem. 4. A number of cases occur of Art. with cons. or noun with suff. (a) In some cases the text is faulty, being filled up by explanatory glosses from the marg. Gen. 24. 67 omit *Sarah his mother*. Jos. 3. 11 om. *הַבְּרִית*, so v. 14, and v. 17 *בְּרִית י'*. Jos. 8. 11 om. *war* (13. 5, cf. § 29, R. 5). Jer. 25. 26 *rd. המַסְלָכוֹת* *abs.* and om. *earth* (Sep.), Ez. 45. 16 om. *earth* (Sep.). Jer. 32. 12 **הַמִּסְכָּה הַזֶּה** can hardly be appos. *the bill, the sale*; probably ungrammatical *explicitum* from marg. for *it* of Sep. 1 Chr. 15. 27 *rd. probably בְּמִסְכָּה* (Berth.), cf. vv. 22, 23. 2 Chr. 8. 16 cf. Ex. 9. 18,

2 S. 19. 25. Is. 36. 8, 16 **הַמֶּלֶךְ אֲשׁוּר** is correct in 2 K. 18. 23, 31, and hardly belongs to the original text. Jer. 48. 32 **הַנֶּפֶץ שֶׁבַחָהּ** is *voc.* and perhaps protected by Lam. 2. 13 **הַיָּבֵת יְרוּשָׁלַם**; otherwise Is. 16. 9.—1 S. 26. 22, 2 K. 7. 13 are corrected by Mass. More serious faults of text, 2 S. 24. 5 (Dr. *in loc.*), Ez. 46. 19, Dan. 8. 13.

(b) Jos. 13. 9 “Medeba unto Dibon” is appos. to *the Mishor*, explaining it. Ez. 47. 15 might be the way to Hethlon, cf. Hos. 6. 9, but text dubious. Gen. 31. 13 **אֲנִי הָאֵל בֵּית־אֵל** can hardly be, I am the God *at* Bethel (acc.). Cases like 2 S. 2. 32; 9. 4, &c., are not parallel, and Num. 22. 5 is no doubt to be read: the river (Euph.), *unto* the land of the children, &c. 2 K. 23. 17 (possibly **הוּא קִבֵּר**). 1 K. 14. 24, Art. may have slipped in mechanically after **כָּל**. Jud. 16. 14 possibly **הַיָּתִיד הָאֵרֶן**, being subsequent gloss. Ezr. 8. 29 perhaps **הַלְשָׁכוֹת**, “house of God” being in loose appos., and “weigh” a virtual verb of motion (carry to and weigh). Ps. 123. 4 **לְשִׁאֲנַנִים** ? as second clause). Nu. 21. 14, 2 S. 10. 7, 1 K. 16. 24, &c., are cases of appos.

With suff. Lev. 27. 23 **הָעֵרֶכֶד**, the phrase is technical and suff. otiose. Jos. 8. 33 **הָאֲחֵרִי** *the* (other) half of it. Is. 24. 2 **פְּנִימָהּ** in assonance with the other words. Mic. 2. 12 possibly **הַיָּבֵר הַזֶּה**. 2 K. 15. 16 after **כָּל**. Jos. 7. 21, Pr. 16. 4, Ezr. 10. 14.

§ 21. Determination by Art.—With individual persons or things the Art. is used when they are *known*, and definite to the mind for any reason, *e.g.*—

(a) From having been already mentioned. Gen. 18. 7 **בֶּן־הַבָּקָר אֲשֶׁר עָשָׂה** he took *a* calf; *v.* 8 he took **בֶּן־הַבָּקָר** *the* calf which he had got ready.

(b) Or from being the only one of their kind, as **הַשֶּׁמֶשׁ** *the* sun, **הַיָּרֵחַ** *the* moon; *the* earth, *the* high priest, *the* king, &c.

(c) Or, though not the only one of the class, when usage has elevated into distinctive prominence a particular individual of the class, as **הַנָּהָר** *the* river (Euphrates), **הַיַּבֵּעַל**

the lord (Baal), הַשָּׂטָן *the* adversary (Satan), Job 1. 6, Zech. 3. 1, הַיָּאֵר *the* stream (Nile, cf. Am. 8. 8, *the* stream of Egypt), הַכֶּכֶּר *the* circle (of Jordan), הַבַּיִת *the* house (Temple), Mic. 3. 12, Ps. 30. 1, הָאֱלֹהִים *the* (true) God.

(d) Or when the person or thing is an *understood* element or feature in the situation or circumstances. Gen. 24. 20, she emptied her pail אֶל־הַשִּׁקְתָּ into *the* trough (of course existing where there were flocks to water). 35. 17 וַתֹּאמֶר הַמִּילָדָה and *the* midwife (naturally present) said, 38. 28. So 18. 7 *the* boy; 22. 6 *the* fire and *the* knife; 26. 8 *the* window. Ex. 2. 15 *the* well (beside every encampment). Jud. 3. 25 *the* key. 1 S. 19. 13, 2 S. 18. 24, Pr. 7. 19 *the* goodman. Eng. also uses the def. Art. in such cases; at other times it employs the unemphatic possessive pron. Gen. 24. 64, she lighted מֵעַל הַגָּמֶל from *her* camel; v. 65 she took הַצִּיעִיהָ *her* veil; 47. 31 *his* bed. Jud. 3. 20, 2 S. 19. 27, 1 K. 13. 13, 27, 2 K. 5. 21.

(e) It is a peculiar extension of this usage when, in narratives particularly, persons or things appear definite to the imagination of the speaker—the person just from the part he played, and the thing from the use made of it. In this case Eng. uses the indef. Art. 2 S. 17. 17 וְהַלְכָה הַשֹּׁפְחָה וְהַגִּידָה and *a* wench always went and told them. 1 S. 9. 9 אָמַר הָאִישׁ כֹּה thus spoke *a* man when he went, &c. Jos. 2. 15 וַתּוֹרִדֵם בְּחֶבֶל and she let them down with *a* rope. Ex. 17. 14 כָּתַב זאת בְּסֵפֶר write this in *a* book; 1 S. 10. 25, Jer. 32. 10, Job 19. 23.—Deu. 15. 17, Ex. 21. 20 with *a* rod, Nu. 22. 27, Jos. 8. 29 on *a* tree, Jud. 4. 18 *a* rug, v. 21 *a* tent-pin, v. 19 *a* milk bottle, 6. 38 *a* cupful, 9. 48; 16. 21 (3. 31?). So probably Is. 7. 14 הָעַלְמָה *a* maid. Gen. 9. 23 *a* garment (less naturally *his*, i.e. Noah's). Deu. 22. 17, Jud. 8. 25, 1 S. 21. 10 (some passages may belong to d). So with rel. cl. Ps. 1. 1, Jer. 49. 36.

(f) The person addressed is naturally def. to the mind, and the so-called vocative often has the Art. 1 K. 18. 26 **הַבַּעַל עֲנֵנוּ** *O Baal, hear us!* 2 K. 9. 5 **אֵלֶיךָ הָשָׁר** unto thee, *Captain!* Jud. 6. 12 **יְעִמָּךְ גִּבּוֹר הַחַיִּל** Je. is with thee, *O man of valour.* Jud. 3. 19, 1 S. 17. 58, 2 S. 14. 4, Hos. 5. 1, Jer. 2. 31, Is. 42. 18, Jo. 1. 2, Zech. 3. 8. The noun with Art. is probably in appos. to *thou, ye* understood. Cf. Job 19. 21, Mal. 3. 9, Mic. 1. 2.—2 K. 9. 31, Is. 22. 16; 47. 8; 54. 1, 11, Zeph. 2. 12.

Rem. 1. In such cases as **הַיּוֹם** *to-day*, **הַלַּיְלָה** *to-night*, **הַהֵנָּה** *this time*, Gen. 2. 23, **הַשָּׁנָה** *this year* Jer. 28. 16, the definiteness is due to the fact that the times belong to the speaker's present and are before him. Jud. 13. 10 **בַּיּוֹם** *that* (a former) *day* is defined by the circumstance that occurred on it.

Rem. 2. To *e* belongs the phrase **וַיְהִי הַיּוֹם** occurring 1 S. 1. 4; 14. 1, 2 K. 4. 8, 11, 18, Job 1. 6, 13; 2. 1. Probably: and it fell *on a day* (lit. *the day*, viz. that on which it fell, &c.). Others make **הַיּוֹם** *subj.*, and *the day was*, i.e. there fell *a day*. The vav impf. following is less natural on this view, but the explanation of Art. is the same.—Gen. 28. 11 *a place* prob. belongs to *e*; it is hardly *heilige Stätte* (like Ar. maqam) either here or 2 K. 5. 11.

§ 22. It is on the same principle as in § 21 that classes of persons, creatures, or things have the Art. The classes are *known* just from the fact of their having distinct characteristics. But, further, in such cases the individual possesses all the characteristics which distinguish the class, and the class is seen in any individual. Hence the use of the *sing.* is common.

(a) The sing. of gentilic nouns is so used, as Gen. 13. 7 **הַכְּנַעֲנִי** *the Canaanite*, 15. 21. Of course also the plur. with Art., rarely without, though **פְּלִשְׁתִּים** *Philistines*, is more common; cf. 2 S. 21. 12.

(b) So adjectives and ptcps., as **הַצְדִּיק** *the righteous*,

הַרְשָׁע *the wicked*. Ptcp., Jos. 8. 19 הַמְּאֹרֵב *the ambush*, 1 S. 13. 17 הַמְּסֻדִּיִּם *the active warriors*, Gen. 14. 13 הַפְּלִיט *the fugitive* (if these do not belong to § 21 *e*, and be defined by the action they perform). The Art. is frequently omitted in poetry. Here also *plur.* is common. Ps. 1. 4-6.

(c) The various classes of creatures, as Gen. 8. 7 הָעֵרֵב *a raven*, v. 8 *a dove*. Esp. in comparisons. Jud. 14. 6 כְּשֹׁשֶׁעַ as one rends *a kid*. 2 S. 17. 10 הַלֵּב הָאֲרִיִּי like the heart of *a lion*. Ps. 33. 17 שָׁקֶר הַסּוֹס לְתִשׁוּעָה *a horse* is vain for deliverance. So Ecc. 7. 26 הָאִשָּׁה *a woman* (*i.e.* women). 1 S. 26. 20 *a partridge*, Jud. 7. 5 as *a dog* laps, 1 S. 17. 34, Am. 3. 12; 5. 19. 2 K. 8. 13 מָה עֲבָדָה הַקָּלָב what is thy servant, *the dog* (thy dog of a s.)?

(d) So other well-known objects, such as the precious metals and stones, and, in general, any well-known article, though usage fluctuates here; Gen. 2. 11 אֲשֶׁר שָׁם הָהָרָב *where there is gold*. Am. 2. 6, Gen. 13. 2, 2 Chron. 2. 13, 14. Gen. 11. 3 *the brick, the asphalt, the mortar*. 1 K. 10. 27, Is. 28. 7.

(e) And, in general, in comparisons—the thing to which comparison is made naturally being known and distinct before the mind. Is. 1. 18 אֲסִיְהִי־וְהָיָה כִּשְׁלֹג *like crimson*, they shall be white *like snow*. 10. 14 וְהִתְמַצָּא כִּקְנֵי יָדִי and my hand hath found *like a nest* the wealth of the nations. Nu. 11. 12, Jud. 16. 9, 1 K. 14. 15, 2 S. 17. 3, Hos. 6. 4, Deu. 1. 44, Is. 34. 4; 51. 8; 53. 6, 7, Mic. 4. 12. See the exx. in *c*.

Rem. 1. Any object or thing well known receives the Art., *e.g.* affections or diseases, Gen. 19. 11 הַסְּנִינִים *blindness*, Zech. 12. 4 *madness*, &c., 2 S. 1. 9 הַשִּׁחָן *dissiness?* Lev. 13. 12 *leprosy*. So plagues, calamities, as *blasting, mildew*, &c. Am. 4. 9, Hag. 2. 17, Deu. 28. 21, 22, cf. Ex. 5. 3, 2 K. 6. 18. So moral qualities as *faithfulness* Is. 11. 5, &c. Also physical elements as *fire* in the frequent *burn*

בָּאֵשׁ *with fire*, &c.; *darkness* Is. 9. 1. In all these cases, however, usage fluctuates, the Art. being most frequent with prefixed prep.

Rem. 2. In comparisons use of Art. fluctuates. But generally: when the thing to which comparison is made stands simply the Art. is used (see exx. in § 22 *e*); and so when a clause follows which merely states or explains the point in the comparison, Ps. 1. 4; 49. 13, Is. 61. 10, 11, Hos. 6. 4. But when an epithet or clause is added which describes the object not generally but in a particular aspect or condition, the Art. is not used. Is. 13. 14; 16. 2; 29. 5; 41. 2, Hos. 2. 5; 4. 16. The usage fluctuates particularly in poetry.

Rem. 3. Poetry often omits Art. where prose would use it, Ps. 2. 2, 8, 10 מְלָכֵי אֶרֶץ *kings of the earth*, 72. 17 לִפְנֵי שֶׁמֶשׁ *before the sun*, v. 5, 7. So in archaic or semi-poetical phrases like *earth and heaven* Gen. 2. 4, Ps. 148. 13, Gen. 14. 19; *beast of the earth* Gen. 1. 24, cf. Ps. 50. 10; 104. 11, 20, Is. 56. 9. In prose also the Art. is omitted with expressions familiar, Ex. 27. 21 אֹהֶל מוֹעֵד *tent of meeting* (as we say "to church," cf. John 6. 59 ἐκκλησία), 1 K. 16. 16 צָבָא *commander in chief*. So *king*, 1 K. 21. 10, 13 to curse God *and king*, cf. 1 K. 16. 18, Am. 7. 13. Gen. 24. 11 לַעֲתָ עֶרֶב *at evening time*, Deu. 11. 12 *to year's end*, 4. 47. Also such words as *head, hand, foot, face, mouth*. Is. 37. 22 shake ראשׁ *the head*, Mic. 7. 16 עַל־פִּה יָד put *the hand upon the mouth*. Job 21. 5, Pr. 11. 21; 16. 5. Gen. 32. 31 *face to face*, Nu. 12. 8 *mouth to mouth*. 2 S. 23. 6 בְּיָד *with the hand*, Is. 28. 2, Neh. 13. 21, 2 Chr. 25. 20. Is. 1. 6 from *foot-sole to head*. Jer. 2. 27 to turn עֲרָף *the back*. The words *heart, soul, eyes, &c.*, when in gen. by an adj., usually want the Art. Ps. 7. 11 upright *of heart*. Is. 24. 7, Ps. 95. 10 (Deu. 20. 6 Art.). Ps. 101. 5, Job 3. 20, Jud. 18. 25, cf. Ps. 37. 14, Job 30. 25.

In particular the word כָּל before such words without Art. may mean *all, the whole*. Is. 1. 5 כָּל־רֹאשׁ *the whole head*, 9. 11 *the whole mouth*, 2 K. 23. 3 *the whole heart . . . soul*, Ez. 36. 5. And even in other cases, Is. 28. 8 *all tables*. So phrases like כָּל־חַיִּים *all living*, כָּל־בָּשָׂר *all flesh*.—The phrase

פְּעֻלָּה is usually anarthrous (Ps. 125. 5 Art.). And certain terms are used with a kind of technical brevity, *e.g.* גְּבֻלָּה *boundary*, Jos. 13. 23, *breadth*, &c. (in measurements), 2 Chr. 3. 3. So "gate," "court," &c. (§ 32, R. 2). Cf. Mal. 1. 10, 11.

Rem. 4. In later writings particularly the Art. is used like a rel. pron., as subj. or obj. to a verb and with prep. Jos. 10. 24, 1 Chr. 26, 28; 29. 8. 17, 2 Chr. 1. 4 (older usage Jud. 5. 27, Ru. 1. 16), 29. 36, Ezr. 8. 25; 10. 14, 17 (Jud. 13. 8 might be ptc. without *m.*). Ez. 26. 17 also as accented is perf.

The art. with ptc. is usual (§ 99), and a number of cases accented as perf. of ו' verbs are certainly *fem. ptc.*, however the accentuation is to be explained, *e.g.* Gen. 18. 21 their cry הִבְּטָאָה *which is come*; 46. 27, Is. 51. 10, Ru. 1. 22; 4. 3. Gen. 21. 3 הִנֵּלֵךְ is ptc. 1 K. 11. 9, Is. 56. 3 are also probably ptcps., and should be so pointed, unless the pointing is to be explained as following the type of לָא verb, cf. 1 K. 17. 14 הִכְלָה. Dan. 8. 1 being late is doubtful. 1 S. 9. 24 for הָעֵלִיָּה *that which is upon it*, rd. probably הָאֵלִיָּה *the (fat) tail* (Hitz. הָעֵלִיָּה as imp. hiph.?). Jos. 10. 24 is anomalous in spelling, and possibly should be read הָאֵלִיָּה.—Ar. occasionally joins Art. to finite verb, the ass *alyujadda'u which has its ears cut off*. Of course it is said that Art. is for alladhi the rel.

THE GENITIVE. CONSTRUCT

§ 23. In the compound expression formed by the Gen. and the preceding cons. state, as בֶּן־הַמֶּלֶךְ *the son of the king*, the first word is hurriedly passed over, and consequently shortened where possible (Gr. § 17), and the accent falls on the last half of the expression. The first half of the expression is called in Oriental grammar *the annexed*, the second half *that to which annexion is made*, and the relation between them *annexion*.

The gen. may be a noun (subst. or adj.), a pronoun, or a clause. The cons. must be a noun (subst. or adj.). The use

of the gen. is very wide. It expresses almost any relation between two nouns, corresponding often to the semi-adjectival use of nouns in our own language, as tree-fruit, fruit-tree, seed-corn, water-pot, except that the order of words is reversed, fruit of tree, tree of fruit, &c. The gen. may be said to be either gen. of the *subject* or gen. of the *object*, and this distinction applies to pron. suffixes, which are also in the gen. Gen. 27. 41 יְמֵי אָבִל אָבִי the days of mourning for my father; 3. 24 דֶּרֶךְ עֵץ הַחַיִּים the way to the tree of life; 42. 19 שֶׁבֶר רָעֲבֹן בְּתֵיכֶם corn (needful) for the famine of your houses; 2 S. 8. 10 אִישׁ מִלְחָמוֹת תָּעִי engaged in wars with Toi; Is. 9. 6 קִנְיַת י' תַּעֲשֶׂה-זֹאת the zeal of Je. will do this; 26. 11 יִרְאוּ קִנְיַת-עַם they shall see thy zeal for the people (Ps. 69. 10). Gen. 16. 5 חֲמָסִי עָלֶיךָ my wrong (that done me) be on thee; 29. 13 שִׂמְעֵה הַנֶּחֱבֵאִים the news about Jacob (2 S. 4. 4). Is. 32. 2 סֵתֶר וָרֶם a covert from the rain. Ps. 60. 10 מוֹאֵב סִיר רְחֹצִי Moab is my wash-pot. Is. 56. 7 בֵּית תַּפְלָתִי my house of prayer. Gen. 44. 2 כֶּסֶף שֶׁבֶרֹא his corn-money. Gen. 18. 20, Is. 23. 5, Am. 8. 10, Ob. 10, Hab. 2. 17.

Rem. 1. The gen. of the subject may be (a) the *possessor* of any object, as Jer. 7. 4 הַיְכָל יְהוָה the temple of Je.; Gen. 4. 1 אִשְׁתּוֹ his wife. (b) The *subject* to which any quality or attribute belongs, 1 K. 5. 10 חֲכֻמַּת שְׁלֹמֹה the wisdom of Solomon; 10. 9 אֲהַבַּת י' the love of Je. (c) The *agent* in any action, especially after *pass.* *ptcp.*, Is. 53. 4 מִכָּה אֱלֹהִים stricken of God; or the *instrument*, Is. 22. 2 לֹא חָלְלִי חֶרֶב וְלֹא מַחִי מִלְחָמָה not slain by the sword nor dead through war. Cf. on Partic. § 98. The gen. of the object is the converse of this, and may be: (a) the *possession* of a possessor, Gen. 42. 30 אֲדֹנָי הָאָרֶץ the lord of the country. (b) The *quality* or attribute belonging to any subject, 1 K. 20. 31 מְלָכֵי חֶסֶד kings of clemency, Is. 30. 18 אֱלֹהֵי מִשְׁפָּט a God of justice. (c) The *object* of any action, particularly after active *ptcp.*,

Isa. 5. 18 מְשִׁי הָעֵץ *dragging on iniquity*, v. 23 מְצַדִּיקי רָשָׁע *justifying the wicked*.

§ 24. The genius of the language is not favourable to the formation of adjectives, and the gen. is used in various ways as explicative of the preceding noun, indicating its material, qualities, or relations. (a) When the gen. is identical with the cons., merely expressing for ex. its name, as Gen. 2. 15 גֶּן־עֵדֶן the *garden of Eden*; 15. 18 נְהַר־פָּרָת the *river of Euphrates*; Is. 41. 14 תוֹלַעַת יַעֲקֹב thou *worm (of) Jacob*; Is. 37. 22 בַּת יְרוּשָׁלַם the *daughter of Jerus.* Or the class to which it belongs, Is. 9. 5 פֶּלֶא יוֹעֵץ a *wonder of a counsellor*; Hos. 13. 2 אֲדָם זֹבְחֵי אָדָם *men who sacrifice*; Gen. 16. 12 פָּרָא אֲדָם a *wild ass of man*; Is. 1. 4 זֶרַע מְרִיעִים a *race of malefactors*. 1 K. 10. 15, Is. 29. 19, Mic. 5. 4, Pr. 15. 20, 2 Chr. 2. 7.

(b) When the gen. is the *material*; Gen. 24. 22 נֶזֶם זָהָב a *ring of gold*; Ex. 20. 24 מִזְבֵּחַ אֲדָמָה an *altar of earth*. Gen. 3. 21, Jud. 7. 13, 1 K. 6. 36, Is. 2. 20, Ps. 2. 9. Or the *commodity* or article in measure, weight, or number, Jud. 6. 19 אֵיפָה קֶמַח an *ephah of meal*, Gen. 21. 14, 1 S. 16. 20; 17. 17, Hos. 3. 2.—The consn. by Apposition is very common in this case, § 29. See also the Numerals, §§ 36, 37.

(c) When the gen. is an *attribute* or quality, 1 K. 20. 31 חָסֵד מְלָכֵי חָסֵד *clement kings*; Jud. 11. 1 גִּבּוֹר חַיִּל a *valiant hero*; Lev. 19. 36 מֵאֻנֵּי צֶדֶק *right balances*; Is. 43. 28 שְׂרֵי קֹדֶשׁ *holy princes*, and very often in later writings. Or more generally: Is. 51. 11 שִׂמְחַת עוֹלָם *everlasting joy*; Zech. 11. 4 צֶאֱן הַהֲרָגָה the *flock (destined) for slaughter*; Is. 13. 3 עֲלִיִּי גִּאֲוֹתַי my *proud exulters* (Zeph. 3. 11). Is. 13. 8; 22. 2; 28. 4; 32. 2, Ex. 29. 29, Ps. 5. 7; 23. 2, Pr. 1. 9; 5. 19, Zeph. 3. 4. Jer. 20. 17 *with child always*.—The equivalence of this gen. to the adj. appears from the loose constructions, Deu. 25. 15 אָבֵן שְׁלֵמָה וְצֶדֶק a *full and right*

weight; 1 S. 30. 22 כל איש רע ובלִיעֵל every *bad* and *worthless* man.

(d) Under the explicative gen. may also be classed the gen. of restriction or specification. Adj. and ptcp. are construed with a gen. which specifies the extent or point of their application: Is. 6. 5 אִישׁ טָמֵא־שִׁפְתָיו a man *unclean of lips*; Ex. 32. 9 עַם־קָשָׁה־עֶרְףָּהּ הוּא they are a *stiffnecked people*; Gen. 24. 16 וְהַנְּעֶר טוֹבַת מְרָאָה מְאֹד and the girl was *very pretty*; 2 S. 9. 13 פָּסַח שְׁתֵּי רַגְלָיו lame *in his two feet*; 1 S. 25. 3 הָאִשָּׁה טוֹבַת שָׂכָל וַיִּפֹּת תֹּאֵר וְהָאִישׁ רַע מַעֲלָלִים the woman was *of great discretion*, and *beautiful in form*, but the man was *evil in his doings*. Gen. 12. 11; 26. 7; 29. 17; 39. 6; 41. 2-6, Ex. 4. 10; 6. 12, Deu. 9. 6, 13, Jud. 3. 15; 18. 25, 1 S. 2. 5; 22. 2, 2 S. 4. 4, Is. 1. 4, 30; 3. 3; 19. 10; 20. 4 (*rd.* דְּחוּפִי); 29. 24; 54. 6, Am. 2. 16, Ps. 24. 4, Job 3. 20; 9. 4, Lam. 1. 1, Song 5. 8.

Rem. 1. The gen. of material, a ring *of gold*, is not *partitive*, but explicative—a ring which is gold.

Rem. 2. The gen. of *quality*, &c., forms along with its cons. a single conception, hence the suff. goes to the gen. Ps. 2. 6 הַר קָדְשִׁי my *holy hill*, Deu. 1. 41, Is. 2. 20; 9. 3; 30. 22; 31. 7; 64. 9, 10, Zeph. 3. 11, Job 18. 7. Cf. § 27.

Rem. 3. The gen. of attribute or quality is very common with certain nouns, אִישׁ, אִשָּׁה *man, woman*, בֶּן, בַּת *son, daughter*, בֹּעַל *owner, possessor*. Ex. 4. 10 אִישׁ דְּבָרִים a *good speaker*, Job 11. 2 שִׁפְתָיו א' a *babbler*, 2 S. 16. 7 דָּמִים א' a *bloodshedder*, Pr. 25. 24 אִשָּׁת מְרִינִים a *brawling woman*. Gen. 9. 20; 25. 27, 2 S. 18. 20, 1 K. 2. 26, Ps. 140. 12.—Pr. 11. 16; 12. 4; 12. 19; 28. 5; 29. 1, 8, Ru. 3. 11, Zeph. 3. 4.

1 S. 14. 52 בָּרִחִיל *mighty man*, 26. 16 בְּנֵי מוֹת *deserving death*, 1. 16 בֶּת בְּלִיעֵל a *worthless person*. Nu. 17. 25, Deu. 3. 18, Jud. 18. 2, 2 S. 3. 34, 2 K. 14. 14, Is. 5. 1; 14. 12, Jer. 48. 45, Jon. 4. 10, Job 5. 7; 28. 8.—Mic. 4. 14, Mal. 2. 11, Ecc. 12. 4. And in stating *age*, 1 S. 4. 15 בְּרִחְשָׁעִים 98 years old. Gen. 50. 26, Nu. 32. 11, Josh. 24. 29, Jud. 2. 8, Gen. 17. 17.

Gen. 37. 19 בַּעַל הַחִלְמוֹת the *dreamer*, 2 K. 1. 8 שֵׁעַר ב' *hairy*, Pr. 23. 2 נַפֶּשׁ ב' *of large appetite*. Gen. 14. 13, Ex. 24. 14, Is. 41. 15; 50. 8 (adversary), Jer. 37. 13, Nah. 1. 2, Pr. 18. 9; 22. 24; 24. 8, Neh. 6. 18, Ecc. 7. 12, Dan. 8. 6 (*two-horned*).—1 S. 28. 7, 1 K. 17. 17, Nah. 3. 4.—In 2 S. 1. 6 פָּרָשִׁים seems to mean *war-horses*, but cf. Dr. or Well. on v. 18.

Rem. 4. Adverbs and particles being really nouns may stand virtually in the gen., 1 K. 2. 31 הָיָה בְּדָם הַזֶּה *causeless* bloodshed, Nu. 29. 6 עֹלֶת הַחֹמֶיֶר *the continual* burnt-offering, Ez. 39. 14, אֲנָשֵׁי ה' *a few* men, Jer. 13. 27 מִתִּי אַחֲרֵי מִתִּי after *how long*. 2 S. 24. 24, Hab. 2. 19, Ez. 30. 16 (if read. right). And of course such particles as אֵין, בְּלֹא, &c. may themselves take a gen. after them.

Rem. 5. The consn. in (*a*) is the usual one in Heb., of the type *integer vitæ*; the *acc.* of limitation after adj. and ptcp. is uncommon, *e.g.* Is. 40. 20 הַמֵּסֵן הַרְוֵמָה he who is poor *in oblation*, Job 15 10 יָמִים מֵאֲבִיר older *in days*. But this is not liked, cf. 30. 1 younger לְיָמִים *in days*, so 32. 4. The prep. ב is generally used of members of the body (Am. 2. 15) when the *gen.* is not employed, cf. Ps. 125. 4 (Pr. 17. 20). Cf. § 71, R. 3. Ar. on the other hand regards this gen. as *improper* (unreal) annexion, being substitute for *acc.* of limitation.

Rem. 6. Proper names are occasionally followed by a gen., as Ur of the Chaldees Gen. 11. 31, Aram of the two rivers Gen. 24. 10, Gath of the Philistines Am. 6. 2, Gibeah of Saul Is. 10. 29, Mizpeh of Gilead Jud. 11. 29, &c. Most proper names were originally appellatives, and in other cases there were several places of the same name, but in such a case as *Zion of the Holy One* of Israel Is. 60. 14, the last fact does not apply, and the first had certainly been long forgotten. Cf. *thy sun* v. 20, Jer. 15. 9, Nu. 31. 12, Ezr. 3. 7. Most languages so construe proper names. Wright, Ar. Gr. ii. § 79.

The common צְבָאוֹת ' is probably breviloquence for 'אֱלֹהֵי צ' 2 S. 5. 10, Am. 3. 13 and often.

§ 25. A clause may occasionally take the place of the gen. Such a clause will be what we call relative (in Heb.

rel. or descriptive), particularly in designations of *time* and *place*: Gen. 40. 3 **מָקוֹם אֲשֶׁר יוֹסֵף אָסוּר שָׁם** *the place where* J. was confined; Is. 29. 1 **קִרְיַת חֲנָה דָּד** *thou city where* D. dwelt; 1 S. 25. 15 **כָּל-יְמֵי הִתְדַּלְּכְנוּ אִתָּם** *all the days* we were conversant with them; Ex. 4. 13 **שְׁלַח-נָא בְיַד-תְּשַׁלַּח** *send by the hand of him* whom thou wilt send (send by means of some one else); 6. 28 **בְּיוֹם דָּבַר יְהוָה** *on the day* Je. spoke. Gen. 39. 20, Deu. 32. 35, 2 S. 15. 21, 1 K. 21. 19, Jer. 22. 12; 36. 2; 48. 36, Hos. 1. 2; 2. 1, Ps. 4. 8; 18. 1; 56. 4, 10; 59. 17; 65. 5; 81. 6; 90. 15; 102. 3; 104. 8; 137. 8, 9; 138. 3; 146. 5, Pr. 8. 32, Lev. 13. 46; 14. 46, Nu. 3. 1; 9. 18, Job 6. 17, 2 Chr. 29. 27.

§ 26. In annexion the determining *Art.* is prefixed to the gen. Both members of the expression are usually indef. when the *Art.* is wanting, and both usually def. when it is present. Gen. 42. 30 **אֲדֹנֵי הָאָרֶץ** *the lord of the country*; 24. 22 **נָּזֶם זָהָב** *a ring of gold*. Of course proper names and all pron., whether separate or suffixal, are def. of themselves. § 20. A number of constructs may follow one another, each depending on the one after it as its gen. Gen. 47. 9 **יְמֵי שָׁנֵי** *the days of the years of the lives of my fathers*; 1 K. 2. 5 **לְשָׁנֵי שְׁרֵי עֲבָאוֹת יִשְׂרָאֵל** *to the two captains of the hosts of Is.* Gen. 41. 10, Lev. 10. 14, Nu. 6. 13, Josh. 4. 5, 2 K. 10. 6, Is. 10. 12; 21. 17, 1 Chr. 9. 13 (if **חֵיל** be read. Perhaps **ל** has fallen out before **מִלֵּאכֶת**).

§ 27. As in annexion the two members form a single expression, nothing (except the *Art.* to the gen. and the **ה** of direction to the cons.) can come between them. (a) An adj. qualifying either of the members must stand outside the expression. Jo. 3. 4 **יּוֹם הַגָּדוֹל** *the great day* of the Lord, Gen. 27. 15 **בְּגָדֵי עֵשָׂו בְּנֵהּ הַגָּדוֹל הַחֲמֹדוֹת** *the best garments of her elder son* Esau; Gen. 10. 21 **אָחִי יֶפֶת הַגָּדוֹל** *the elder brother* of Japheth; 44. 14 **וַיָּבֹא בֵּיתָהּ יוֹסֵף** *he came to the*

house of J.; 28. 2; 43. 17; 46. 1, Deu. 4. 41, 1 K. 19. 15.—
Deu. 3. 24; 11. 7; 1 S. 25. 25, Is. 36. 9.

(b) For the same reason not more than one cons. can stand before the same gen. For ex. *the sons and daughters of the man* cannot be expressed thus: בְּנֵי וּבָנוֹת הָאִישׁ, because the form בְּנֵי, not being dependent, is without reason. Various forms are adopted. (1) בְּנֵי הָאִישׁ וּבָנוֹתָיו. (2) הַבָּנִים וְהַבָּנוֹת (אֲשֶׁר) לָאִישׁ. (3) בְּנֵי הָאִישׁ וְהַבָּנוֹת. The first is lightest and most usual. Gen. 41. 8 the magicians of Eg. and her wise men (=the mag. and wise men of E.), Jud. 8. 14 the princes of Succoth and her elders (=the pr. and el. of S.). The second is occasional. Gen. 40. 1 מִשְׁקָה וְהָאֶפֶס הַמֶּלֶךְ מִלֶּדְמִ' the butler of the king of E. and the baker; Ps. 64. 7 וְקֶרֶב אִישׁ וְלֵב עֶמֶק the breast of each and the heart is deep. The third, circumscription of gen. by prep. ל, is common, and gains ground in the later stages of the language. Gen. 40. 5 הַמִּשְׁקָה וְהָאֶפֶס אֲשֶׁר לְמֶלֶךְ מִ'—This circumscription must be had recourse to also when the first member of a gen. relation is to be preserved indef., the second being def. 1 S. 16. 18 בֶּן לְיִשְׁעִי a son of Jesse; cf. 20. 27 בֶּן-יִשְׁעִי the son of Jesse (David), 1 K. 2. 39 שְׁנֵי-עֲבָדִים שְׁנֵי שְׁמֵעִי two slaves of Shimei, Gen. 41. 12. See more fully Rem. 5, below.

§ 28. Such words as כָּל *all*, רַב *multitude, many*, are nouns, and are followed by gen. Gen. 8. 9 כָּל-הָאָרֶץ *all (of) the earth*, Ps. 51. 3 קָרַב רַחֲמֶיךָ according to *thy many* mercies. So the numerals. Gen. 40. 12 שְׁלֹשֶׁת יָמִים *three* days. See § 29 Apposition, and § 36 *seq.* Numerals. On Adj. in gen. by their noun, cf. § 32, R. 5.

Rem. 1. The cons. before a clause (§ 25) is scarcely a mere *formal* shortening of the word due to the closeness of connexion. It has syntactical meaning, the clause being equivalent to inf. cons. with suff.; e.g. 1 S. 25. 15 כְּלִימִי

הַחֲחֻלִּינִי (Pr. 6. 22), Ps. 4. 8 = מַעַח רַב דָּנָנָם (Hos. 4. 7; 10. 1, Deu. 7. 7). In other cases there is om. of rel. pr.

More like a mere formal shortening is the use of the cons. before prepp. In poetry and the higher style chiefly the ptcps. (and nouns) of verbs that govern by a prep. are put in cons. before the prep. The real consn. in this case is by prep. and the cons. is secondary, as appears from Jud. 8. 11 מִשְׁכֵּימִי בִּבְקָר (so Sep.) with *Art.* — Is. 5. 11 מִשְׁכֵּימִי בִּבְקָר; 9. 2 שְׂמֹחַת בְּקִצֵּר; 28. 9 נִמְלֵי מִחֻלָּב, Jud. 5. 10, 2 S. 1. 21, Is. 14. 19; 56. 10 (inf.), Jer. 8. 16, Ez. 13. 2, Ps. 2. 12, Job 24. 5.

The few cases of shortening before *var copul.* seem due to assonance, Ez. 26. 10 (cf. Jer. 4. 29), Is. 33. 6, or to the ear being accustomed to the cons. form before words closely connected, Is. 35. 2. In Is. 51. 21 the coming word יין seems to influence the preceding "drunken." Jer. 33. 22 מִשְׁרָתִי אֲהִי is altogether anomalous (cf. v. 21); Hag. 2. 17.

Rem. 2. On indef. cons. before def. gen. cf. § 20, R. 2.

Rem. 3. Sometimes an adj. is used nominally and brought within the chain of constructs. Is. 28. 16, a corner-stone יְקִירָת of *preciousness* of a foundation; perhaps v. 1, 4 flower נֵבֶל of a *faded-thing* (faded flower), Jer. 4. 11 *wind of dryness*. In some cases the Abs. seems retained in a phrase. Is. 28. 1 נִיא שְׁמֵינִים הַלֹּוֹם יין the *fat valley* of those stricken down of wine; v. 3 נִאֻת. Ps. 68. 22, Pr. 21. 6? Text is doubtful, Is. 63. 11, the words "Moses," "his people," being wanting in Sep. Ez. 6. 11 רָעוּת wanting in Sep. Is. 32. 13 קִרְיָה עֲלֵיהָ may be loose subord. in acc. On Is. 19. 8, cf. Rem. 1.—The consn. 2 S. 1. 9, בִּי עוֹד נִפְשִׁי (Job 27. 3, Hos. 14. 3), where בִּי seems separated from its gen., is uncertain. The בִּי appears rather to be used adverbially, *wholly, in whole*, cf. Ecc. 5. 15 (Ps. 39. 6; 45. 14) and the Chald. כָּל קַבְלָר Dan. 2. 8, 41, &c.

Rem. 4. An instance of two cons. before a gen. is Ez. 31. 16, but Sep. wants וְטוֹב. Dan. 1. 4 is scarcely an ex., cf. Is. 29. 12. Occasionally the first word seems to stand loosely in Abs., Is. 55. 4; less necessarily 53. 3, 4. In the broader or emphatic style, when one cons. would be followed by several gen., it is repeated before each. Gen. 24. 3, *God of heaven and God of earth*; 11. 29; 14. 13, Jos.

24. 2, though usage fluctuates, Gen. 14. 22; 28. 5, Ex. 3. 6, 16 with 4. 5, 1 K. 18. 36. There is nothing unusual in several gen. after one cons. Deu. 5. 19; 8. 8; 32. 19, Jud. 1. 7, 9, Is. 1. 11, 28; 37. 3; 64. 10, Ps. 5. 7, Pr. 3. 4. On the other hand Deu. 8. 7, 15, &c., are ex. of loose rhetorical accumulation of terms. Cf. Deu. 3. 5, 1 K. 4. 13.

Rem. 5. Circumscription of the gen. is used: 1. When it is needful to preserve the indefiniteness of first word. 1 S. 16. 18 לְיִשִּׁי בֶן אֶלְיָשָׁא *a son of Jesse*, 1 S. 17. 8, 1 K. 2. 39, Gen. 41. 12, Nu. 25. 14, Song 8. 1. Similarly the so-called ל of authorship, לְדָוִד *a psalm of D.*, or simply לְדָוִד *by David*. 2. When it is desired to retain for the first noun the somewhat greater distinctiveness given by the Art. Gen. 25. 6; 29. 9; 47. 4, Jud. 6. 25, 1 S. 21. 8, 1 K. 4. 2, 2 K. 5. 9, Ps. 116. 15; 118. 20. 3. When it is necessary to retain a definite designation or expression in its completeness. 1 K. 15. 23 סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוָה *the book of the Chronicles of the Kings of Judah*, 2 K. 11. 4 הַמֵּלְכִּים *the centurions*, Ru. 2. 3 חֵלְקַת הַשָּׂדֶה לְבִעֹז *the field-portion (property) of Boaz*, 2 S. 23. 11 הַשָּׂדֶה *the field-portion (piece of country)*; cf. 2 K. 9. 25, Nu. 27. 16; 30. 2, Gen. 41. 43, Jos. 19. 51, 2 S. 2. 8, 2 Chr. 8. 10. Sometimes also with words not declinable, as *Tera-
phim* Gen. 31. 19. And in general to express the gen. relation of, *belonging to*, in consns. where the case could not be used. Am. 5. 3 *of, in, the house of Isr.*, 1 K. 14. 13, Jer. 22. 4, Am. 9. 1, Ezr. 10. 14, 1 Chr. 3. 1, 5; 7. 5. 4. For the same reason the circumscription is usual in dates and with numerals. Gen. 7. 11 *in the 600 year* לְחַיֵּי נֹחַ *of the life of N.*, 1 K. 3. 18 *in the 40th year* בְּיוֹם הַשְּׁלִישִׁי לְלִדְתִּי, Gen. 16. 3, 1 K. 14. 25, and often. Cf. on dates, § 38c. The circums. occurs, however, without significance and gains in later style, Ps. 123. 4, 1 S. 20. 40, Jer. 12. 12 חֶרֶב לְיְהוָה *the sword of Je.* 5. The gen. suff. is circumscribed in the same way, perhaps with some emphasis. 1 K. 1. 33 *my mule* הַפָּרָדָה אֲשֶׁר לִי; cf. v. 38, Ru. 2. 21, Lam. 1. 10, cf. 3. 44. So the curious *my wife* (a w. of mine) 2 Chr. 8. 11. After suff. Song 1. 6 *my own vineyard* כֶּרְמִי שְׁלִי, Ps. 132. 11, 12.

Rem. 6. A noun in appos. with a cons. is sometimes attracted into construction. 1 S. 28. 7 אִשָּׁתָּה בַּעֲלָתָּהּ *a woman*

possessing an Ob. Is. 23. 12; 37. 22 בְּתוּלַת בֵּית צ' *the virgin*, the daughter of Zion. Jer. 14. 17, Deu. 21. 11. And sometimes a noun in cons. is suspended by being repeated before its gen., or by the interposition of a synonym in appos. Gen. 14. 10 בְּאֵרוֹת חֹמֶר *pits*, pits of bitumen. Nu. 3. 47, Deu. 33. 19, Jud. 5. 22; 19. 22, 2 S. 20. 19, 2 K. 10. 6; 17. 13 (Kere), Jer. 46. 9 (if text right), Ps. 78. 9, Job 20. 17, Dan. 11. 14. 1 K. 20. 14 is different, and Ps. 35. 16 obscure.

NOMINAL APPPOSITION

§ 29. With a certain simplicity and concreteness of thought the Hebrew said: The altar is brass, the table is wood, instead of the altar is *brazen*, the table is *of wood*. Similarly he said: The ark is three storeys, the altar is stones, instead of *consists of* three storeys. So: the homer is barley; the famine is three years; his judgments are righteousness; I am peace. When, therefore, two nouns stand related to one another in meaning in such a way that they may form the subj. and pred. in a simple judgment or proposition, as, *the altar is brass*, they may be made to express one complex idea by being placed in apposition, *the altar, the brass*, for the altar *of* brass, or, the *brazen altar*; *a homer, barley*, for *of* or *in* barley. In the former case *altar* is the principal thing, and *brass* is *explanation*; in the other *barley* is principal, and said to be the *permutative* (substitute or exchange) for the measure. In many cases appos. is used as in other languages, as, *I, the Lord*; *his servants, the prophets*, &c. Apposition is used—

(a) In the case of the person or thing and its name. 2 S. 3. 31 הַמֶּלֶךְ דָּוִד *the king David*; Nu. 34. 2 הָאָרֶץ כְּנָעַן *the land Canaan*; 1 Chr. 5. 9 הַנָּהָר פָּרָת *the river Euphrates*, Gen. 14. 6 בְּהַרְרֵם שֵׁעִיר *in their mountain Seir*. Gen. 24. 4, 1 S. 3. 1; 4. 1, 1 K. 4. 1; 16. 21, 24, Ezr. 8. 21; 9. 1. In such cases as Nu. 34. 2, 1 Chr. 5. 9 the *gen.* is more common, though apposition may seem more logical.

If the personal name be second the *nota acc.* את or prep. לְבְנִי if before the appellative has to be repeated. Gen. 24. 4 לְבְנִי לְיִצְחָק *to my son Isaac*; 21. 10. Gen. 4. 2 וַתִּסֶּף לָלֶדֶת אֶת-אָחִיו אֶת-הָבֶל *bore his brother Abel*; and את is usual before the proper name even when the appell. wants it, particularly if any word come between them. Is. 7. 6; 8. 2, Gen. 22. 20, 21; 48. 13, Ex. 1. 11; Jud. 3. 15, 1 K. 11. 14. On the other hand, there is no repetition of את or prep. with appell. when second. Gen. 16. 3 וַתִּקַּח אֶת-הַגֵּר שִׁפְחַתָּהּ *took H. her maid*; 11. 31; 12. 5; 14. 16; 20. 14; 24. 59. Gen. 4. 8 וַיָּקָם אֶל-הָבֶל אָחִיו *rose up against Ab. his brother*.—Gen. 11. 28, Jud. 8. 27, 2 S. 7. 8, 10, Is. 22. 20. Cf. Gen. 43. 28, 2 S. 11. 17.

(b) The person or thing and its *class*. 1 K. 7. 14 אִשָּׁה אֶלְמָנָה *a woman, a widow* (widow woman); 2 K. 9. 4 הַנְּבִיא הַנָּפִיז *the prophetic youth* (not, the youthful prophet); Ex. 24. 5 זִבְחֵי שָׁלָמִים *sacrifices (of) peace-offerings* (gen. 'ש' later). Deu. 22. 23, 1 S. 2. 13, 2 S. 10. 7. Gen. 21. 20 a shooter, a bowman, and 6. 17 הַמַּיִם הַהֵם *the flood, waters*; the second word merely explains the archaic or unusual first.

(c) The thing and its *material*, which may also be considered the individual and its general class. 2 K. 16. 17 הַבָּקָר הַנְּחֹשֶׁת *the brazen oxen*; Deu. 16. 21 אֲשֶׁרָה כָּל-עֵץ *an Asherah (of) any wood*; Ex. 39. 17 הַעֲבֹתֹת הַזָּהָב *the cords (of) gold*; Ex. 28. 17 מְרִירֵים אֲבָן *rows (of) stones* (gen. 39. 10); 2 Chr. 4. 13, two rows pomegranates, Ez. 22. 18, 1 Chr. 15. 19, Zech. 4. 10.—1 Chr. 28. 18 הַקְּרוּבִים הַזֶּהָב *the cher. (of, in) gold*, Lev. 6. 3. In 2 K. 16. 14 רָד. perh. *abs. המִּזְבֵּחַ*; but cf. 23. 17.

(d) The measure, weight, or number, and the thing measured, weighed, or counted. 2 K. 7. 1, 16, 18 סָאָה סִלָּת *a seah flour and two seahs barley*, Gen. 18. 6, Ru. 2. 17 כְּאַיִפָּה שְׁעָרִים *about an ephah of barley*. Ex.

29. 40 רְבַעִית הַהֵין יֵין the *fourth of a hin of wine*; *ib.* a *tenth of fine flour*, Nu. 15. 4, Ex. 9. 8; 16. 33, Nu. 22. 18, 1 K. 18. 32, Lev. 6. 13.—Gen. 41. 1 שְׁנַתִּים יָמִים *two years of time*, 2 S. 13. 23. 2 S. 24. 13 שְׁנֵים רָעַב 7 *years of famine*; *ib.* שְׁלֹשַׁת יָמִים דָּבָר 3 *days of pestilence*. Gen. 29. 14, Nu. 11. 20, Deu. 21. 13, 2 K. 15. 13; Gen. 45. 11, 1 Chr. 21. 12, Ez. 38. 17, Dan. 11. 13. 2 K. 3. 4 100,000 *rams, wool* (fleeces), but 1 S. 16. 20 is not an *ass-load* of bread, but an *ass laden with b.* (text dubious).—1 K. 16. 24 בְּכַבָּרִים כֶּסֶף for *two talents of silver*, 2 K. 5. 23, cf. v. 17; 1 S. 17. 5.

With different order, Neh. 2. 12 אֲנָשִׁים מְעַט *men, few*, Is. 10. 7; Nu. 9. 20 מִקְפָּר יָמִים *days, a number* (many), 2 S. 8. 8; 24. 24, 1 K. 5. 9. Ex. 27. 16 *a curtain of 20 cubits*.

(e) Even the thing and its quality (regarded as its substance or class), or anything which, being characteristic, may serve as specification or explanation of it. 1 K. 22. 27 מֵיִם לַחֲץ *water of distress* (scanty as in stress); Ps. 60. 5 יֵין תַרְעֵלָה *wine of reeling*; Pr. 22. 21 אֲמָרִים אֱמֶת *words of truth*, Zech. 1. 13, Is. 3. 24 *work of crisping*, Dan. 8. 13. Ez. 18. 6 אִשָּׁה נָדָה. 1 K. 6. 7.

The usage receives large extension in the predicative form. Gen. 11. 1 the earth *was one tongue*; 14. 10 the vale *was pits, pits* (full of p.), Is. 5. 12 their feast *is harp*, &c., Ps. 45. 9 all thy garments *are myrrh and cassia*, Ezr. 10. 13 the season *was rains*. Gen. 13. 10, 2 S. 17. 3, 1 K. 10. 6, Is. 7. 24; 65. 4, Jer. 24. 2; 48. 38, Mic. 5. 4, Ez. 2. 8; 27. 36, Zech. 8. 13, Ps. 10. 5; 19. 10; 25. 10; 55. 22; 92. 9; 109. 4; 110. 3; 111. 7; 120. 7, Pr. 3. 17; 8. 30, Job 3. 4; 5. 24; 8. 9, 2 Chr. 9. 5, Dan. 9. 23 (cf. 10. 11).

Rem. 1. The order *Dav. the king* occurs 2 K. 8. 29; 9. 15, and in later style 1 Chr. 24. 31, &c. In 2 S. 13. 39 *rd. יִתְבַּל רוֹחַ (רוח) המלך*. In other cases the usual order is *Isaiah the prophet* Is. 39. 3, *Abiathar the priest* 1 S. 30. 7.

Hos. 5. 13 *king Jareb* is obscure; Pr. 31. 1 perhaps *L. king of Massa*.

Rem. 2. Repetition of prep. &c. before proper name has exceptions, Gen. 24. 12, 1 S. 25. 19 (but Sep. om. Nabal, cf. v. 25), Job 1. 8. With *my, thy, his people Israel* om. is more common.

Rem. 3. In most of the cases *a—e* the *gen.* may be used (§ 24), 1 K. 7. 10, 2 K. 5. 5, 1 Chr. 29. 4, 2 Chr. 8. 18; 9. 9, 13. Cf. Ez. 47. 4 מִי מַתָּנִים with בְּרִכִּים מִיָּם.

Rem. 4. In cases like 1 Chr. 28. 18 הַכְּרוֹבִים זֶהָב where object is def. and material indef. the latter might be in *acc.* of specification, cher. *in* gold; Lev. 6. 3 *linen garment* (g. *in* linen); and so cases like Gen. 18. 6 three *seahs fine flour*, though appos. is more natural. Ar. has four ways of connexion: appos.; the prep. *min, of* (explicative); the *gen.*; and *acc.* of specif. Such passages as Ps. 71. 7 מַחֲסִי עוֹ my *strong refuge*, Ez. 16. 27 הַרְבֵּה זִמָּה thy *lewd way*, Hab. 3. 8, 2 S. 22. 33, seem cases of appos., the noun being explanatory. Of course the second noun is not *gen.*, but an *acc.* of limitation is less natural and expressive, and cases like Ps. 38. 20 שָׁנְאִי שָׂקָר, 35. 19; 69. 5; 119. 86, Ez. 13. 22 are of a different class (§ 70, 71, R. 2). Lev. 26. 42 בְּרִיתִי יַעֲקֹב, &c., Jer. 33. 20 הָיָה ב' start from the *gen. the cov.* (of) *with Jacob*, and when the annexion is broken by the suff. the second noun is loosely left without prep., cf. Jer. 33. 21. An *acc.* of specification with proper name or def. noun is improbable. With Ezr. 2. 62, Neh. 7. 64, comp. Jer. 52. 20.

Rem. 5. Some cases of apparent appos. are due to errors of text. Josh. 3. 14 om. הַבְּרִית, 8. 11 om. הַמַּלְחָמָה, cf. v. 10, as explanatory margins. Jos. 13. 5 הָאָרֶץ הַנִּבְלָה might be like Nu. 34. 2 (but Sep. otherwise). Jud. 8. 32 perhaps עַפְרַת like 6. 24. Is. 11. 14 rd. בְּכֶתֶף. Jer. 8. 5 om. *Jerus.* and Ez. 45. 16 om. הָאָרֶץ, both with Sep.

Rem. 6. The word *all* instead of taking *gen.* is often placed in appos., 2 S. 2. 9 יִשְׂרָאֵל כֻּלּוֹ, Is. *all of it*, 1 K. 22. 28, Is. 9. 8; 14. 29, 31, Jer. 13. 19, Mic. 2. 12; often in Ezek., 11 15; 14. 5; 20. 40, &c. The archaic form of suff., 2 S. 2. 9, is common, Is. 15. 3; 16. 7, Jer. 2. 21; 8. 6, 10;

20. 7 (15. 10 *rd.* *קָלָיוּ בְּלֶהֶם* or *בְּלֶהֶם*?).—In such phrases as 1 S. 4. 10 *לְאַהֲלֵיוֹ אִישׁ וַיָּנֶסּוּ* *each* is in appos. to subj. in the verb (*pl. tents* except Jud. 20. 8, 2 K. 14. 12 K'th.). In prose the plur. verb mostly precedes, but in higher style often follows, Is. 13. 8, 14.

Rem. 7. An anticipative pron. sometimes precedes the subj. or obj., which then stands in appos. with the pron.; Ex. 2. 6 *וַיִּרְאוּהוּ אֶחָדֶיָּהּ* *and she saw him, the child*, Ez. 10. 3 *כִּבְּאוֹ הָאִישׁ* *when he came, the man*. Ex. 7. 11; 35. 5, Lev. 13. 57, Josh. 1. 2, 1 K. 21. 13 (2 K. 16. 15), Jer. 31. 1, Ez. 3. 21; 42. 14 (text?); 44. 7, Ps. 83. 12, Pr. 5. 22, Song 3. 7, 1 Chr. 5. 26; 9. 22, Ezr. 3. 12; 9. 1, Dan. 11. 11, 27.—In 1 K. 19. 21 Sep. wants “the flesh,” and in Jer. 9. 14 “this people.” The usage is common in Aram., and prevails in later style; it appears in Pr. 1–9, 10–22, but not in 25–29.

Rem. 8. When the same word is repeated in appos. *intensity* of various kinds is expressed; *e.g.* the superl. of adj., 1 S. 2. 3 *very proudly*, Is. 6. 3 *most holy*, Ecc. 7. 24 *very deep*. With nouns Gen. 14. 10, Ex. 8. 10, 2 K. 3. 16 *pits, pits* (sheer pits), Jud. 5. 22, Jo. 4. 14.—With words of time the idea of continuity, constancy, Deu. 14. 22 *שָׁנָה שָׁנָה* *year by year*. Often with prep. ב, Deu. 15. 20 *שָׁנָה בְּשָׁנָה*, 1 S. 1. 7, Nu. 24. 1, Jud. 16. 20, 2 K. 17. 4. Comp. Deu. 2. 27 *always by the road*, 16. 20 *always righteousness*. Ex. 23. 30, Deu. 28. 43.

(2) With Numerals the idea of *distribution*; Gen. 7. 2 *seven, seven (by sevens)*, 7. 3, 9, 15, Josh. 3. 12, Is. 6. 2; sometimes with *and*, 2 S. 21. 20, 1 Chr. 20. 6. Gen. 32. 17 *each flock* separately; 2 K. 17. 29; 25. 15.

(3) When words are joined by *and* the idea of *variety* is expressed; Deu. 25. 13, 14 *stone and stone* (divers weights), Ps. 12. 3, 1 Chr. 12. 34, Pr. 20. 10. The usage is very common in later style to express *respective*, *various*, *several*, 1 Chr. 28. 14 the *respective services*; v. 15 the *several lamp-stands*; v. 16 the *various tables*. 1 Chr. 26. 13, 2 Chr. 8. 14; 11. 12; 19. 5, &c., Ezr. 10. 14, Neh. 13. 24, Est. 1. 8, 22, and often. With כָּל prefixed, Est. 2. 11, 2 Chr. 11. 12 (also post-Biblical).

THE ADJECTIVE

§ 30. The adj. as attribute, being virtually in apposition to the noun, is placed after it, and agrees with it in gend., numb., and case. Gen. 21. 8 וַיַּעַשׂ מִשְׁתָּה גָדוֹל he made *a great feast*; 20. 9 הֵבֵאתָ עָלַי חַטָּאת גְּדוֹלָה thou hast brought on me *a great sin*; Is. 5. 9 בָּתִּים רַבִּים לְשִׁמָּה *many houses* shall be desolate. It also agrees in determination, being without the Art. if its noun be indef., but having the Art. if the noun be determined in any way (by Art., def. gen. or suff.). Gen. 21. 8; 20. 9 above. 2 K. 4. 9 אִישׁ שְׁמוֹ הַגָּדוֹל *a holy man* of God; 1 S. 12. 22 שְׁמוֹ הַגָּדוֹל *his great name*; 17. 13 שְׁלֹשָׁת בְּנֵי יִשְׁי הַגְּדֹלִים *the three eldest sons of Jesse*; Is. 8. 7 מִי הַנְּהָר הַעֲצוּמִים *the many waters* of the River. If there be several adj. the concord of all is the same; Is. 27. 1 בְּחַרְבוֹ הַקָּשָׁה וְהַגְּדֹלָה וְהַחֲזָקָה with his *sore and great and strong sword*.

The concord of the adj. when *pred.* is the same as when it is qualificative, though liable to be less exact. The position of *pred.* in the sentence is also variable (§ 103 seq.). The *pred.* is usually indefinite.

§ 31. The adj. having no dual is used in *plur.* with dual nouns; Is. 35. 3 קְשָׁלוֹת בְּרַכְיִים *failing knees*; 42. 7 לִפְתָּח עֵינַיִם *to open blind eyes*; Ex. 17. 12 יָדֵי מֹשֶׁה כְּבִדִּים *the hands* of M. were heavy (*hand* mas. only here, cf. Ez. 2. 9). Gen. 29. 17, 1 S. 3. 2, Ps. 18. 28; 130. 2, Pr. 6. 17, 18.

With collectives agreement may be grammatical in the *sing.*, or *ad sensum* in the *plur.*; 1 S. 13. 15 הָעָם הַנִּמְצָאִים *the people that were present* with him; but in *v.* 16 הָעָם הַנִּמְצָאָה § 115.

With the *plur.* of eminence the adj. is usually *sing.*; Is. 19. 4 אֱלֹהִים צָדִיק *a harsh master*. Ps. 7. 10 אֱלֹהִים צָדִיק *righteous God*; but in some parts of the Hex. (E) *plur.*,

Josh. 24. 19 אֱלֹהִים קְדוֹשִׁים *a holy God* (cf. pl. vb. Gen. 20. 13; 35. 7). So 1 S. 17. 26 הַיְּיִם א' *the living God*, Deu. 5. 23, Jer. 23. 36, but also הָי' א' 2 K. 19. 4, 16. Cf. *Teraphim* of single image, 1 S. 19. 13, 16. Gen. 31. 34 (E), where Ter. is treated as pl., may be doubtful.

§ 32. The demonstrative adj. הַזֶּה, הַהוּא *this, that*, have the same concord as other adj. But (1) they necessarily make their noun def., הָאִישׁ הַזֶּה *this man*, הַיָּמִים הָהֵם *those days*, and have themselves the Art. (2) In the case of nouns determined by pron. suff. they are in Appos. *without* the Art., Ex. 10. 1 אֶתֵּי אֵלֶּה *these my signs*; and so always. (3) With another adj. or several they stand last, 1 K. 3. 6 הַחֶסֶד הַגָּדוֹל הַזֶּה *this great goodness* (v. 9); Deu. 1. 19 הַמִּדְבָּר הַגָּדוֹל וְהַנוֹרָא הַהוּא *that great and terrible wilderness*; Gen. 41. 35 הַשָּׁנִים הַטּוֹבוֹת הַבָּאִת הָאֵלֶּה *these good coming years*.

Rem. 1. Occasionally the adj. precedes the noun, particularly רַב in plur. (sing. Is. 21. 7; 63. 7, Ps. 31. 20; 145. 7), Jer. 16. 16, Ps. 32. 10; 89. 51, Pr. 7. 26; 31. 29, Neh. 9. 28, 1 Ch. 28. 5. Ez. 24. 12 (fem. cons.) might suggest that in some instances of the sing. the adj. is used *nominally*.—Is. 28. 21 the adj. may be pred., *strange is his work*. In other cases the adj. is independent and the consn. apposition, Is. 23. 12 *thou violated one*, virgin, &c.; 53. 11 perhaps the place of צָרִיק is due to attraction of vb. יַצְרִיק; 10. 30 also apposition, *thou poor one*, Anathoth (Ew. *al.* would rd. עֲנִיָּה imp. *answer her*). Jer. 3. 7, 10 בְּנוּרָה is almost a proper name, *Treacherous*, her sister.

Rem. 2. Sometimes the noun is defined and adj. without the Art. (1) Numerals as אֶחָד *one*, and words similarly used as אֲחֵר *another*, רַבִּים *many*, being def. of themselves, may dispense with Art. Gen. 42. 19 (Art. v. 33), 1 S. 13. 17, 2 K. 25. 16, Jer. 24. 2, Ez. 10. 9; Gen. 43. 14, Jer. 22. 26, Ez. 39. 27. (2) In some cases the adj. is *acc.* of condition, or at any rate of the nature of pred. Gen. 37. 2, Nu. 14. 37,

1 S. 2. 23 (Sep. wants), Is. 57. 20 (11. 9?), Ez. 4. 13; 34. 12, Hag. 1. 4, Ps. 18. 18; 92. 12.—Is. 17. 6 prob. *rd.* סַעֲפֵי הַפִּי. (3) Possibly euphony in some cases led to om. of Art. 2 S. 6. 3, unless *new cart* expressed a single idea (cf Mic. 2. 7) to which Art. was prefixed. (4) Other exx. Jer. 2. 21, where Hitz. suggests that סוּרֵי הַנֶּפֶן may = הַסּוּרִים לְנֶפֶן, 1 S. 15. 9 where *rd.* נִבְּזָה וְנִמְצָאָם (cf. 1 K. 19. 11) at any rate. Dan. 8. 13; 11. 31. So formulas like אֱלֹהִים חַי 'the living God'.

In other cases the adj. is defined and noun without Art. (1) Numerals and similar words like כָּל, having a certain definiteness of their own, may communicate it to their noun, which then dispenses with Art. Gen. 21. 29; 41. 26, Nu. 11. 25, cf. 2 S. 20. 3, Gen. 1. 21; 9. 10. (2) Certain half-technical terms came to be def. of themselves, as *court, gate, entrance*, &c. (§ 22, R. 4): *court* 1 K. 7. 12, 2 K. 20. 4 (K're), Ez. 40. 28, 31 (47. 16 text obscure); *gate* Ez. 9. 2, Zech. 14. 10 (Neh. 3. 6, gate is cons.); *entrance* Jer. 38. 14. So *way* 1 S. 12. 23, Jer. 6. 16 (cf. Jud. 21. 19); *day*, particularly with ordinals, Gen. 1. 31, Ex. 12. 15; 20. 10; Deu. 5. 14, Lev. 19. 6; 22. 27; cf. Is. 43. 13 מִיּוֹם = מִיְּחִיּוֹם. (3) Other exx. 1 S. 6. 18; 16. 23, 2 S. 12. 4, Jer. 6. 20; 17. 2 (Ps. 104. 18); 32. 14 (text obscure), Zech. 4. 7, Neh. 9. 35, Ps. 62. 4, Ez. 21. 19 (text uncertain). 2 K. 20. 13 rather as Jer. 6. 20 than as Song 7. 10. 1 S. 19. 22 *rd.* perhaps הַיָּמָן (Sep.) for הַגִּדָּל. (4) With ptcp. Jud. 21. 19, Jer. 27. 3; 46. 16 (Zech. 11. 2).

Rem. 3. The usage § 32 (2) goes throughout all stages of the language, Gen. 24. 8, Ex. 11. 8, Deu. 5. 26; 11. 18, Josh. 2. 14, 20, Jud. 6. 14, 1 K. 8. 59; 10. 8; 22. 23, Jer. 31. 21, Ezr. 2. 65, Neh. 6. 14; 7. 67, 2 Chr. 18. 22; 24. 18, Dan. 10. 17.—Josh. 2. 17 is doubly anomalous (cf. Jud. 16. 28). The demons. is without Art. sometimes in the phrase בַּלַּיְלָהּ הַהוּא *on that night*, Gen. 19. 33; 30. 16; 32. 23, 1 S. 19. 10, cf. Ps. 12. 8 (§ 6, R. 1). 1 S. 2. 23 text dubious.—On the other hand 2 K. 1. 2; 8. 8, 9 *rd.* חָלִי (cf. Jer. 10. 19). In 1 S. 17. 17 *num.* may define לָחֶם (1 S. 14. 29?). In 1 S. 17. 12 text faulty.

The order § 32 (3) may be changed when adj. is em-

phatic, 2 Chr. 1. 10, or when other specifications are linked to it, Jer. 13. 10.

Rem. 4. When two adj. qualify a *fem.* noun the second is sometimes left in *mas.* 1 K. 19. 11 רוח גדולה וחזק *a great and strong* wind, Jer. 20. 9 (1 S. 15. 9). And in cases of a commodity and its measure or number the adj. may agree with the commodity as the main thing, 1 S. 17. 17 *this ephah of parched corn*; v. 28.

Rem. 5. The adj. is sometimes used nominally and put by the noun in *gen.*; 2 K. 18. 17 חיל קביר *a great force*, Is. 22. 24 כְּלֵי הַקֶּטָן *all vessels of the smallest*, Song 7. 10 יַיִן הַטוֹב *wine of the best*. Deu. 19. 13; 27. 25, Jer. 22. 17 (cf. 2 K. 24. 4), Nu. 5. 18, 2 K. 25. 9 (Am. 6. 2?), Zech. 14. 4, Ps. 73. 10; 74. 15 (cf. Ex. 14. 27); 78. 49; 109. 2, 2 Chr. 4. 10, Ecc. 1. 13; 8. 10.—Other exx. of adj. used nominally, Gen. 30. 35, 37 (exposing *the white*), Deu. 28. 48 (and *nakedness*), Josh. 3. 4 (*a distance*), Jud. 9. 16; 14. 14 (*sweetness*), Josh. 24. 14, 2 K. 10. 15 (perh. om. אֵת), Jer. 2. 25; 15. 15; 30. 12, Is. 28. 4 (*flower of a fading thing*), v. 16, Ps. 111. 8, Job 33. 27 (perverted *right*).—Conversely the noun may be put in *gen.* by the adj. used nominally, often with superlative meaning, Jud. 5. 29 (*the wisest*), Is. 19. 11; 35. 9, Ez. 7. 24; 28. 7. Ex. 15. 16, 1 S. 16. 7; 17. 40, Jer. 15. 15, Ps. 46. 5; 65. 5. Pr. 16. 19, שָׁפַל might be inf.

Rem. 6. The adj. when it expresses the characteristic attribute of the noun is sometimes used instead of it; Is. 24. 23 הַלְבֵנָה *the moon (the white)*, הַחֹמֶה *the sun (the hot)*, 30. 16 קַל *the horse (swift)*, Jer. 8. 16, Mal. 3. 11 הָאֵכֵל *the consumer (locust)*. Mostly in poetry and less common than in Ar.

THE ADJECTIVE. COMPARISON

§ 33. The language possesses no elative form of the adj. Comparison is made by the simple form, followed by prep. מִן, Gen. 3. 1 עָרִים מִכָּל חַיַּת הַשָּׂדֶה *more cunning than* all the beasts; Deu. 11. 23 גְּדִלִים מִכֶּם *nations greater*

than you; Hos. 2. 9 **אֵז מֵעַתָּה לִי כִי טוֹב** it was *better* for me then *than* now; 1 S. 9. 2 **גְּבוּהָ מִכָּל־הָעָם** *taller*. Jud. 14. 18, 1 S. 24. 18, 2 S. 19. 8. With *better* the subj. is often a clause (inf.), Gen. 29. 19, Ps. 118. 8, 9, Pr. 21. 3, 9 (§ 89).

(b) The quality (*tertium comp.*) is often expressed by a verb, Gen. 41. 40 **אֶגְדֹּל מִמֶּךָ** I *will be greater* than thou; 29. 30 **וַיֶּאֱהָב אֶת־רַחֵל מִלֵּאָה** he *loved R. more than L.*, 2 S. 1. 23 **מִן־עֲשָׂרִים קָלוּ מֵאַרְיוֹת גְּבִירוֹת** they *were swifter than* eagles and *stronger than* lions. Gen. 19. 9 **עַתָּה נָרַע לָהּ** now will we *treat thee worse than* them. Gen. 37. 4; 48. 19, Deu. 7. 7, Jud. 2. 19, 1 S. 18. 30, 2 S. 6. 22; 18. 8; 20. 5, 6, 1 K. 5. 10, 11; 10. 23; 14. 9.

§ 34. The superlative is expressed by the simple adj. with Art., or followed by gen. of a noun or pron., 1 S. 17. 14 **וְדָוִד הוּא הַקָּטָן** and David was *the youngest*; 18. 17 **בְּתִי הַגְּדוּלָּה** *my eldest* (elder) daughter, Deu. 21. 3. — 2 K. 10. 6 **הַגְּדֹלֵי הָעִיר** *the greatest men* of the city; Jer. 6. 13 **מִן־הַקָּטָנִים וְעַד־הַגְּדֹלִים** from *the least of them*, &c. Gen. 9. 24; 10. 21; 29. 16; 42. 13; 43. 29, Jud. 6. 15; 15. 2, 1 S. 9. 21, Mic. 7. 4, Jon. 3. 5, 2 Chr. 21. 17, Ps. 45. 13, Job 30. 6 (§ 32, R. 5). Absolute superlativeness is expressed by **מְאֹד** *very* (a noun in *acc.*), Jud. 3. 17 **בְּרִיא מְאֹד** *very fat*, Gen. 12. 14; 41. 31, which may be intensified by prep. **עַד**, 1 K. 1. 4 **הַנְּעִרָה יָפָה עַד־מְאֹד** the girl was *extremely pretty*, 2 S. 2. 17, Gen. 27. 33; in later style **בְּמְאֹד מְאֹד** Ez. 9. 9; or **מ'** is repeated without prep., Nu. 14. 7.

Rem. 1. In *form* a few words correspond to the Ar. elative ('afḏalu), as **אֶכְזֹר** *cruel*, **אֶכְזֹב** *deceptive*, **אֵיתָן** *perennial*. But in Ar. many adj. of this form have no compar. sense, 'ahmaru, *red*; 'ahmaqu, *foolish*.

Rem. 2. The adj. or verb with **מִן** may often be rendered by *too*, or *rather than*. Gen. 18. 14 **דִּבֶּר מִי הַיִּפְלִיא** is anything *too hard* for Je. ? (Deu. 17. 8, Jer. 32. 17, 27), Jud. 7. 2, **רַב מִן־מְהֵרָא** *too many for me to give*, 1 K. 8. 64 **קָטָן מִן־מְהֵרָא** *too small*

to contain, Gen. 4. 13 נָדָל מְנִשּׁוֹא *too great to bear*, Ps. 61. 3 the rock מְנִי יָדַי *too high for me*, Is. 49. 6 *too light to be*, Ex. 18. 18, 1 K. 19. 7, Gen. 26. 16; 36. 7, Ru. 1. 12, Hab. 1. 13, Ps. 139. 12 *too dark for thee* (to see). So with מְעַט Isa. 7. 13 is wearying men *too little*? Nu. 16. 9.—Hos. 6. 6 knowledge of God *rather than burnt-offerings*; Ps. 52. 5 evil *rather than good*, Hab. 2. 16, 2 S. 19. 44, where perhaps נָדָל for בְּרִדָּה, first-born *rather than thou* (Sep.).

Rem. 3. The word expressing the quality is occasionally omitted, Is. 10. 10 (greater or more) *than those of Jer.*, Job 11. 17 (clearer) *than noon*. In Mic. 7. 4; Is. 40. 17; 41. 24, Ps. 62. 10, מְרַבֵּל the prep. is partitive or explicative, of (consisting of) vanity.

Rem. 4. The consn. with מְ is sometimes virtually a superlative, 1 S. 15. 33 הַשָּׂפֵל מִנְּשִׁים אֲמֹר *the most bereaved of women* (lit. bereaved above w.).—A superl. sense is expressed by joining a noun with its own *pl.* in the gen., Gen. 9. 25 a *slave of slaves* (lowest slave), Ex. 26. 33 *holy of holies* (most holy), Is. 34. 10 *eternity of eternities* (all eternity), Ecc. 1. 2 *vanity of vanities* (absolute vanity), Song 1. 1, Ez. 16. 7, Deu. 10. 17, 1 K. 8. 27, though such phrases had at first sometimes a lit. sense.

Rem. 5. Just as the simple adj. the abstract noun with gen. conveys superl. meaning, as טוֹב *the best*, Gen. 45. 18, Is. 1. 19, מִיֵּטֵב *the best* 1 S. 15. 9, 15, מְבֹחָר *the choicest* Ex. 15. 4, Deu. 12. 11, ראשית *the chiefest*, Nu. 24. 20, Am. 6. 1, 6.

Rem. 6. A kind of superl. sense is given to a word by connecting it with the divine name. Probably the idea was that God *originated* the thing (as Ar.), or that it belonged to Him, and was therefore extraordinary. Sometimes the meaning appears to be “in God’s estimation,” Gen. 10. 9. Cf. Jon. 3. 3 עֵיר נִדְּלָה לְאַלְהֵים (Acts 7. 20); Ps. 36. 7; 68. 16; 80. 11; 104. 16, Song 8. 6, 1 Chr. 12. 23.—1 S. 14. 15; 26. 12 (Gen. 30. 8 seems different).

THE NUMERALS

§ 35. The numeral *one* is an adj., having the usual place and concord (§ 30). 1 S. 2. 34 **בְּיוֹם אֶחָד** *in one day*, 1 K. 18. 23 **הַפָּר הָאֶחָד** *the one ox*, Gen. 11. 6 **שִׁפְהָ אֶחָת** *one speech*, 32. 9 **הַמַּחֲנֶה הָאֶחָת** *the one camp*. 11. 1.

Rem. 1. In later style *one* sometimes precedes its noun, Neh. 4. 11, Dan. 8. 13, Nu. 31. 28, Song 4. 9.

Rem. 2. It is also construed nominally, followed (*a*) by gen., Gen. 22. 2 **אֶחָד הַהָרִים** *one of the mountains*, 2 S. 2. 1, Job 2. 10; (*b*) by prep. **מִן**, Gen. 3. 22 **אֶחָד מִמֶּנִּי** *one of us*, 2. 21. The short form usual in this case (Lev. 13. 2, Nu. 16. 15, 1 S. 9. 3, 1 K. 19. 2; 22. 13, 2 K. 6. 12; 9. 1, &c.) might be cons. before prep. (§ 28, R. 1), but in some cases at least it must be a form of *abs.*, Gen. 48. 22, 2 S. 17. 22, Is. 27. 12, Zech. 11. 7. (*c*) It is itself governed in gen. by its noun (§ 32, R. 5), Lev. 24. 22, 2 K. 12. 10, Is. 36. 9. (*d*) With prep. **מִן** before it, it is a strong *any*; Lev. 4. 2 **מֵאֶחָת מֵהֵנָּה** *any of these things*, Lev. 5. 13, Deu. 15. 7, Ez. 18. 10 (text obscure). So in Ar. after a neg.

§ 36. The Numerals 2–10 are nouns, being followed by the thing enumerated either in Appos. (permutative, § 29), or in the gen. (explicative, § 24). Or, chiefly in later style, the thing may precede and the Num. follow in Appos. The thing enumerated is *plur.*

(*a*) With *indef.* nouns or expressions (cons. with *indef.* gen.) the Num. is mostly *abs.* and the noun in Appos. Gen. 29. 34 **שְׁלֹשָׁה בָּנִים** *three sons*. 24. 10 **עֲשָׂרָה גְּמָלִים** *ten camels*. 1 K. 3. 16 **שְׁתֵּי נָשִׁים** *two women*. Deu. 19. 2 **שְׁלוֹשׁ עָרִים** *three cities*. 31. 10 **שִׁבְעַת שָׁנִים** *seven years*. There are exceptions, 2 K. 5. 22; and in the case of *two* the cons. is more common than *abs.* even before *indef.* noun. There are also two general exceptions—(1) With **יָמִים** *days* the cons. is usual; Jud. 19. 4 **שְׁלֹשֶׁת יָמִים** *three days*. Deu.

5. 13; 16. 4, 8, 13, but cf. 2 K. 2. 17. (2) So before *other* Num. 1 S. 25. 2 **שְׁלֹשָׁת אֲלָפִים** *three thousand*. Jos. 8. 12 **חֲמֵשֶׁת אֲלָפִים** *five thousand*. 1 K. 5. 30 **שְׁלֹשׁ מֵאוֹת** *three hundred*, Jud. 4. 13.—Jos. 1. 11; 2. 16; 3. 2; 6. 3; 7. 3; 8. 12, Jud. 3. 29; 4. 6; 15. 11, 1 S. 26. 2. Cf. Rem. 1.

(b) With noun determined by Art. or def. gen. the Num. is mostly in *cons.* with gen. of noun. Deu. 10. 4 **עֲשָׂרַת הַדְּבָרִים** *the ten words*. Jos. 10. 16 **חֲמֵשֶׁת הַמְּלָכִים** *the five kings*. Jud. 3. 3 **חֲמֵשֶׁת סֶרְנֵי פְּלִשְׁתִּים** *the five lords of the Ph.* 1 S. 16. 10 **שִׁבְעַת בָּנָיו** *his seven sons*. Gen. 40. 12, 18, Nu. 23. 4, Jud. 14. 12; 18. 7, 1 S. 17. 13 (20. 20?), 2 S. 21. 22; 23. 16, 1 K. 21. 13, 2 K. 25. 18. There are exceptions, cf. 1 S. 17. 14. Cases like Am. 1. 3, 6, 9, &c., are according to § 20, R. 2.

(c) The Num. may follow the noun in Appos.—mostly in later style. 1 Chr. 12. 39 **יָמִים שְׁלוֹשָׁה** *three days*. Dan. 1. 12. 1 Chr. 22. 14; 25. 5, 2 Chr. 3. 12; 4. 8, Neh. 2. 11, Dan. 1. 5, 15, Ezr. 8. 15, cf. Jos. 21 *pass.* Ex. in earlier books are comparatively rare, Gen. 32. 15, 16. In 1 S. 1. 24 **רָד בְּפֶרֶק מִשְׁלָשׁ**.

Rem. 1. Additional ex. of *a.* Gen. 30. 20; 45. 23; 47. 2, Deu. 16. 9, 16; 17. 6, Jos. 6. 4, Jud. 9. 34; 16. 8, 1 S. 1. 8; 25. 5, 2 S. 21. 6, 1 K. 5. 28; 7. 4, 30; 10. 19; 17. 12; 18. 23; 21. 10, 2 K. 2. 24, Jer. 2. 13. There are exceptions, 1 K. 11. 16.

Rem. 2. The position of the Num. before the noun is almost exclusive in earlier writings, and is common at all times. This is true of all Num., whether units or higher numbers. The position after the noun occurs in Kings, is not unusual in P., and becomes very usual in Chr., Ezr., Neh., Dan., &c.¹

¹ Sven Herner, *Syntax der Zahlwörter im Alt. Test.*, Lund, 1893. This careful Treatise pays particular attention to the literary age of the various usages.

Rem. 3. The *gend.* is sometimes inexact. Gen. 7. 13 (due to mas. form of noun), cf. Ex. 26. 26; Job 1. 4, Ez. 7. 2, Zech. 3. 9, 1 Chr. 3. 20, Ez. 45. 3 Kth.—The noun is sometimes sing. after units in the case of words used collectively, 2 K. 8. 17; 22. 1 (year), 25. 17 (cubit), Ex. 21. 37 (צֶמֶד, cf. Gen. 46. 27; and in cases where the thing weighed or measured is omitted (§ 37, R. 4). Gen. 24. 22, Jud. 17. 10, 1 S. 10. 4; 17. 17; 21. 4, Ex. 16. 22. In Ez. 45. 1 *rd.*, breadth *twenty* thousand.

Rem. 4. The Num. 2, 3, 4, 7 may take suffixes, as שְׁנֵינוּ *we two*, both of us, שְׁלֹשָׁתָם *they three*, &c. Nu. 12. 4, 1 S. 25. 43, 2 S. 21. 9, Ez. 1. 8, Dan. 1. 17, cf. 2 K. 1. 10 *his* fifty.—The *order* is to be observed: Gen. 9. 19 שְׁלֹשָׁה אֱלֹהִים *these three*, 1 K. 3. 18 שְׁתֵּים אֶחָד *we two*. Gen. 22. 23, Deu. 19. 9, 1 S. 20. 42. So *gen.* Ex. 21. 11, 2 S. 21. 22, Is. 47. 9.

Rem. 5. The language says *two three*, &c. (without *or*), as Engl. 2 K. 9. 32, Is. 17. 6, Am. 4. 8.

§ 37. Numerals above the units mostly have the noun in *plur.* (except collectives and words of *time*, *measure*, and *weight*). They stand in Appos., and mainly precede their noun—but may follow (chiefly in later style). When they follow, the noun is *plur.*, even though otherwise employed in sing.

(a) The Num. 11–19. Gen. 37. 9 אֶחָד עָשָׂר כּוֹכָבִים *eleven stars*. 2 S. 9. 10 עָשָׂר בָּנִים חֲמִשָּׁה *fifteen sons*. Jos. 4. 8 שְׁתֵּי עָשָׂר אֲבָנִים *twelve stones*. Gen. 32. 23; 42. 13, Ex. 15. 27; 24. 4, Deu. 1. 23, Jud. 3. 14, 2 S. 2. 30; 9. 10; 19. 18, 1 K. 18. 31, 2 K. 14. 21. Ex. 27. 15, Nu. 17. 14; 29. 14, 15, Jos. 15. 41.

(b) The tens, 20–90. Jud. 12. 14 אַרְבָּעִים בָּנִים *forty sons*. Gen. 18. 24 חֲמִשִּׁים צְדִיקִים *fifty righteous*. Exceptional order, Gen. 32. 15, 16 אַתְּנַת עֶשְׂרִים *twenty she-asses*, &c. Gen. 18. 26, 28, Ex. 15. 27; 21. 32, Jud. 1. 7; 8. 30; 10. 4; 12. 14; 14. 11–13, 2 S. 3. 20; 9. 10, 2 K. 2. 16; 10. 1; 13. 7; 15, 20, Ez. 42. 2; 45. 12.



(c) Numbers composed of tens and units, *e.g.* 23, are treated as a single number *twenty-and-three*; and as they stand in Appos. the unit remains in the *Abs.* (cases like 2 K. 2. 24 are exceptional). The *gend.* of the unit is, of course, determined by the noun: Jud. 10. 2 עֶשְׂרִים וְשָׁלֹשׁ שָׁנָה 23 years. The order *three-and-twenty* also occurs—chiefly in later style. It also belongs to later style to separate the elements of the Num., repeating the noun with each, as *twenty year and three years*, or the reverse order (mainly with the word *year*).

Jud. 7. 3 עֶשְׂרִים וְשָׁנִים אֶלֶף 22 thousand (cf. Rem. 1). Nu. 7. 88 עֶשְׂרִים וְאַרְבָּעָה פָּרִים 24 oxen. Nu. 35. 6, Jos. 19. 30; 21. 39, Jud. 10. 3; 20. 15, 35, 46, 2 K. 10. 14, Ez. 11. 1, 1 Chr. 2. 22; 12. 29.—Gen. 11. 24, Ex. 38. 24, Nu. 3. 39, 43; 26. 22; 31. 38, Jud. 20. 21.—Gen. 5. 15; 12. 4; 23. 1; 25. 7. Cf. Gen. 5 *pass.*, Gen. 11. 13–25. Lev. 12. 4, 5 (repet. of *days*), cf. Num. 31. 32 *seq.* (thousand).

(d) The usage is the same with מֵאָה *hundred*, מֵאֵתִים, מֵאוֹת (all in *abs.*; cons. מֵאֵת in later style); and אֶלֶף *thousand*, אֲלָפִים, אֶלְפִים (cons. אֶלְפִי occasional, Ex. 32. 28, Job 1. 3). 1 K. 18. 4 מֵאָה נְבִיאִים 100 prophets. Jud. 15. 4 שְׁלֹשׁ-מֵאוֹת שְׁוֹעָלִים 300 foxes. 1 K. 3. 4 אֶלֶף מֵאָה אֵילִים 1000 burnt-offerings. 2 K. 3. 4 אֶלֶף אֵילִים 100,000 rams (Rem. 1). 2 K. 18. 23 אֲלָפִים סוּסִים 2000 horses. Ex. of *hundred*: Jud. 7. 22, 1 S. 17. 7; 18. 25; 25. 18; 30. 21, 2 S. 3. 14; 8. 4; 14. 26; 16. 1, 1 K. 7. 20; 10. 17; 11. 3, Jos. 7. 21. Ex. of *thousand*: 1 S. 13. 5; 17. 5, 1 K. 5. 6, Job 42. 12.

(e) While, however, the Num. 11 and upward are construed with plur., except with collectives and words of *time*, *weight*, and *measure*, there is a natural tendency in enumerations to regard the thing enumerated as forming a *class* or *genus*, and to use the sing.; cf. § 17. Ex. 24. 4, Jud. 21. 12, 2 S. 8. 4; 23. 8, 1 K. 5. 12; 9. 14, 2 K. 24. 14. Comp. 1 K.

10. 16 with 17, and 2 K. 2. 16 with 17; Ex. 26. 19 with 36. 24. The sing. is chiefly used with things which one is accustomed to count; the sing. *king*, 1 K. 20. 1, 16, is unusual. Rem. 1.

(f) When the expression is def. the Art. usually goes with the noun, and the Num. is def. of itself. Jud. 7. 7 שְׁלֹשׁ אֶת־אֱלֹהֵי וּמֵאָה the 300 men (Rem. 1). 17. 3 אֶת־אֱלֹהֵי וּמֵאָה the 1100 (shekels) of silver. 1 S. 30. 21 מֵאֲתַיִם הָאֲנָשִׁים the 200 men. Gen. 18. 28, Deu. 9. 25, Jos. 4. 20, Jud. 7. 22; 18. 17, 1 K. 7. 44, 2 Chr. 25. 9, Ex. 26. 19; 36. 24.

Rem. 1. Words used in sing. in the cases *a—d* are יָמִים *days*, שָׁנָה *years*, אִישׁ *men* (esp. of troops), אֶלֶף *thousands*, אַמְפָּה *cubits* (often pl.), בֵּר, בַּת (measures), כֶּכֶר *talents* (also pl.), גֵּרָה, שָׁקָל (oftenest pl.) &c.; and collect. as רִגְלֵי *infantry*, רֶכֶב *chariots*, נֶפֶשׁ *persons*, בָּקָר *cattle*, צֹאן *sheep*. Usage fluctuates; cf. § 17.—Adj. and words in Appos. may agree grammatically in sing. 1 S. 22, 18, 1 K. 20. 16, or *ad sensum* in pl. Jud. 18. 16, 1 K. 1. 5.

Rem. 2. In *eleven* the forms עֶשְׂרֵה עֶשֶׂר, עֶשְׂרֵה עֶשְׂרִים occur Deu. 1. 3, Jer. 1. 3; 39. 2, Ez. 26. 1, but chiefly belong to later style. In *twelve* the forms עֶשְׂרֵה עֶשְׂרִים, עֶשְׂרֵה עֶשְׂרִים are usual, the cons. שְׁנֵי &c., comparatively rare.

Rem. 3. The form *twenty-and-three* (in *c*) is the older order and the one usual at all times, *i.e.* the larger number first and the two joined by *and*. The same order is usual when there are higher numbers, thus: hundreds *and* tens *and* units; thousands *and* hundreds *and* tens, &c. It is characteristic of later style (occasionally in Kings) to put the smaller number first or omit the *and*. Cf. Ezr. 2 or Neh. 7 *pass.*, Nu. 4. 36, 1 K. 10. 14. The repet. *20 year and 3 years* or reverse order is almost peculiar to P.¹

Rem. 4. Words readily understood in expressions of weight, measure, or date are often omitted, as *shekel*, *ephah*, *day*, Gen. 24. 22 עֶשְׂרֵה זָהָב *ten (shekels) gold*, Ru. 3. 15 שֵׁשׁ יָמִים *six (ephahs) of barley*, Gen. 20. 16; 45. 22, 1 S. 10. 3, 4;

¹ According to Herner, § 12, only 1 K. 6. 1 outside of P.

17. 17, 1 K. 10. 16. On om. of *day*, § 38c. The consn. Ex. 26. 2 בָּאַמָּה אַרְבַּע *four by the cubit*, four cubits, is common in later style. Ez. 40. 5, Zech. 5. 2, 1 Chr. 11. 23.

Rem. 5. Numerals as independent nouns may take the Art. Gen. 18. 29 הָאַרְבָּעִים *the forty*. 2 K. 1. 13 הַחֲמִישִׁי הַשְּׁלִישִׁי *the third fifty*; v. 14 *the former* (pl.) *fifties*; with suff. v. 10. Gen. 14. 9, Nu. 3. 46, Deu. 19. 9, 2 S. 23. 18 seq. In most other cases the Num. is without Art., though there are exceptions. Jos. 4. 4 שְׁנֵים עָשָׂר אִישׁ *the twelve men*, Nu. 16. 35, Ex. 28. 10.

Rem. 6. After *eleven* and upwards the *sing.* noun, particularly of material or commodity, is probably in *acc.* of specification. § 71.

§ 38. The Ordinals.—(a) The ordinals *first—tenth* are adj. and used regularly (Gr. § 48. 2). Jud. 19. 5 בְּיוֹם הָרְבִיעִי *on the fourth day*. 2 K. 18. 9 בַּשָּׁנָה הָרְבִיעִית *the fourth year*. So always in stating the number of the *month* (cf. c), 1 Chr. 27. 2–13.

(b) From *eleventh* upwards the Card. numbers do duty for ordinals, and Art. is not generally used with the noun. Deu. 1. 3 בְּאַרְבָּעִים שָׁנָה *in the fortieth year*. 2 K. 25. 27 בַּשָּׁנִים עָשָׂר חֹדֶשׁ *in the twelfth month*. Ex. 16. 1, Deu. 1. 2, 3, 2 K. 25. 27, Jer. 25. 3, 1 Chr. 24. 12–18; 25. 18–31.

(c) In stating dates there are some peculiarities. 1. The *gen.* “of the month” is circumscribed by prep., לַחֹדֶשׁ, and *day* is often omitted. Ex. 16. 1 בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ *on the fifteenth day of the month*. 2 K. 25. 27 בְּעָשָׂרִים לַחֹדֶשׁ *on the 27th of the month*. Even the Card. 1–10 are greatly used in this case, mostly with om. of *day*. 2 K. 25. 8 בַּשְּׁבַע לַחֹדֶשׁ *on the seventh*. Deu. 1. 3 בְּאַחַד לַחֹדֶשׁ *on the first*. Gen. 8. 5, Lev. 23. 32, Ez. 1. 1, Zech. 7. 1, cf. 2 Chr. 29. 17, Ezr. 3. 6.

2. The word *year* is very often put in cons. before the whole phrase, Num. and year. 2 K. 8. 25 בְּשָׁנַת שְׁתַּיִם עָשָׂרָה *in the year of twelve years* (the twelfth year),

1 K. 16. 8, 15, 29, 2 K. 8. 25; 14. 23; 15. 13, 17, 23, 27; 25. 8. And with *year* understood: 1 K. 15. 25, 28 בְּשָׁנָה שְׁתַּיִם *the year of two years* (second year). 1 K. 16. 10; 22. 41, 2 K. 3. 1; 15. 30, 32; 18. 10; 24. 12, Zech. 7. 1, Ezr. 5. 13, Neh. 1. 1, Dan. 1. 21; 2. 1.

Rem. 1. The adj. אחד *one* is very often used for *first*, Gen. 2. 11 seq.; 4. 19, Ex. 1. 15, Nu. 11. 26, 2 S. 4. 2, Ru. 1. 4.

Rem. 2. The word *year* is also construed with gen. of the *def.* Ordinal. 2 K. 17. 6 בְּשָׁנָה הַתְּשִׁיעִיָּה *in the year of the ninth year*. 2 K. 25. 1, Jer. 32. 1, Ezr. 7. 8, Neh. 2. 1; 5. 14.—In *c* the form בְּעָשׂוֹר לַחֹדֶשׁ is used for *on the tenth* of the m. (spelling plenary except Ex. 12. 3).

Rem. 3. The Art. seems used with the Num. in cases where the whole expression is *def.*, as Lev. 25. 10, 11 *the fiftieth year* (of jubilee), Deu. 15. 9 *the seventh year* (of manumission), 1 K. 19. 19; but occasionally in other cases, Ex. 12. 18, Nu. 33, 38, 1 K. 6. 38, 1 Chr. 24. 16; 25. 19; 27. 15. Its place varies, 1 K. 19. 19 שְׁנֵים עָשָׂר הָעָשָׂר with 1 Chr. 25. 19 הָעָשָׂר שְׁנֵים עָשָׂר.

Rem. 4. *Distributives*.—(a) These may be expressed by Card. with ל *to*: 1 K. 10. 22 לְשָׁלֹשׁ שָׁנִים *once to = every three years*. Ex. 16. 22, 1 K. 5. 2, Ez. 1. 6. (b) By repeating the Num. Gen. 7. 2, 3, 9, 15, Ex. 17. 12, 1 K. 18. 13, Ez. 40. 10. § 29, R. 8. Very often the whole phrase is repeated, Is. 6. 2 *six wings, six wings to each*, Jos. 3. 12, Nu. 13. 2; 34. 18, Ex. 36. 30.

Rem. 5. *Multiplicatives* are expressed variously.—Thus: *as much as* you, they, &c., by כָּכֶם, כָּהֶם, 2 S. 24. 3, Jer. 36. 32, Deu. 1. 11.—*double* by כִּשְׁנֹנָה, used in Appos. either before or after the noun, Gen. 43. 12 (after), 15 (before), Ex. 16. 5, 22. Also by שְׁנַיִם, Ex. 22. 3, 6, 8, *twofold*.—By the *du. fem.* of Num., as 2 S. 12. 6 אַרְבַּעַתִּים *fourfold*. Gen. 4. 15 שִׁבְעָתִים *sevenfold*. Is. 30. 26, Ps. 12. 7. Or by simple Card. Lev. 26. 21, 24, cf. Gen. 4. 24.—By יָדוֹת (hands), Gen. 43. 34 *fivefold*, Dan. 1. 20 *tenfold*. Comp. Gen. 26. 12 שְׁעָרִים מֵאָה *a hundredfold*.

Times is expressed by פָּעַם (beat). Gen. 2. 23 הַפְּעַם *this time*. Jos. 6. 3 אַחַת פ' *one time*. Neh. 13. 20 הַשְּׁתִּימָּה פ' *once or twice*. Gen. 27. 36; 43. 10 פְּעָמִים *two times*. Ex. 23. 17 שְׁלֹשׁ פְּעָמִים *three times*, &c. Gen. 33. 3, Nu. 14. 22, 2 K. 13. 19, Job 19. 3, Neh. 4. 6.—2 S. 24. 3 מֵאָה פְּעָמִים *100 times*. Deu. 1. 11 אֶלֶף פְּעָמִים *1000 times*, 1 K. 22. 16.—The word *time* may be omitted. 2 K. 6. 10 אַחַת שְׁתֵּימָּה, *once, twice*. 1 K. 10. 22, Job 40. 5. Also בְּאַחַת בְּשָׁתַיִם, 1 S. 18. 21, Job 33. 14, Nu. 10. 4. With similar omission, שְׁנִית *a second time*, Gen. 41. 5, Is. 11. 11; שְׁלִישִׁת *a third time*, 1 S. 3. 8, *a seventh time* 1 K. 18. 44.—Other words for *times* are רְגָלִים Ex. 23. 14, Nu. 22. 28, 32, 33; and בָּנִים Gen. 31. 7.

Rem. 6. *Fractions*.—Apart from הָצִי *half*, 1 K. 16. 21, &c., fractions are formed: (a) by separate words, as רִבְעֵ a *fourth*, Nu. 23. 10, 2 K. 6. 25; חֲמִשָּׁ a *fifth*, Gen. 47. 26. The analogy has not been followed in other cases (cf. Ar. *tholth* a third). The form רִבְעֵ also, 1 S. 9. 8. For a *tenth* עֶשְׂרֹן (pl. 'עָשָׂר), peculiar to P. The *tithe* is מַעֲשֵׂר. (b) By the *fem.* of Ordinal, as שְׁלִישִׁית *a third*, 2 S. 18. 2, 2 K. 11. 5, Ez. 5. 2, 12; רְבַעִית *a fourth*, Nu. 15. 4, Neh. 9. 3. So the others, Gen. 47. 24, Lev. 5. 11, 16, 24, Ez. 4. 11; 45. 13. Above *tenth* the Card. must be used, Neh. 5. 11, *the one per cent*. The noun of measure, weight, &c., usually has the Art. after the fraction, Ex. 26. 16, Nu. 15. 4; 28. 14, 1 K. 7. 31, 32, 2 K. 6. 25, Ez. 45. 13; 46. 14.

Obs.—In prose composition these general rules may be safely followed. 1. Place all numerals *before* their noun. 2. The units take their noun in *pl.*; before an indef. noun they are in the abs., except *two*; before a def. noun in cons.; also in cons. before the word *days* and before other numerals. 3. The numbers 11–19 have fixed forms (Gr. § 48), but the *second* form of 11 and 12 may be neglected. 4. The numbers 11 and upwards take their noun in *pl.*, except collectives, and words of *time*, *weight*, and *measure*, though usage is not uniform, § 37, R. 1. 5. Compound numbers like 23 form one number *twenty-and-three* (in this order), the unit in abs., but its gender regulated by the noun. So in greater numbers the largest first, and each class joined by *and*, as 6000 *and* 300 *and* 50 *and* four. 6. The rules for Ordinals, § 38.

SYNTAX OF THE VERB

THE PERFECT

§ 39. The simple perf. is used to express an action completed either in reality or in the thought of the speaker.

The perf. is used to express completed actions where Eng. also uses past tenses.—(a) Like the Eng. past tense, to denote an action completed at a time indicated by the narrative, as Gen. 4. 26 **אָז הוּדַחַל** *then it was begun* (began men); or completed in the indefinite past, Job 1. 1 **אִישׁ הָיָה** *there was a man*. Gen. 3. 1; 15. 18; 22. 1; 29. 9; 31. 20. Even if the finished action may have extended over a period of time, unless it is desired to mark this specially, the simple perf. is employed; Gen. 14. 4, twelve years **עָבְדוּ** *they served*, 1 K. 14. 21, and often.

(b) Like the Eng. perf. with *have*, to denote an action finished in the past but continuing in its effects into pres.; Gen. 4. 6 **לָמָּה נָפְלוּ פָנֶיךָ** *why has (is) thy face fallen?* Is. 1. 4 **עָזְבוּ אֶת־יְיָ** *they have forsaken* the Lord. In this case the pres. must sometimes be used in Eng., Ps. 2. 1 **לָמָּה רָגְשׁוּ גּוֹיִם** *why do the nations rage?* Ps. 1. 1. Or to denote an action *just* finished, or finished within an understood period; Gen. 4. 10 **מָה עָשִׂיתָ** *what hast thou done?* 1 S. 12. 3 **אֶת־שׁוֹר מִי לָקַחְתִּי** *whose ox have I taken?* Gen. 3. 22; 12. 18; 22. 12; 26. 22; 46. 31, Ex. 5. 14, Nu. 22. 34, Jud. 10. 10; 11. 7, 1 S. 14. 29.

(c) Like the Eng. pluperf. to indicate that one of two actions was completed before the other. This use is most common in dependent (relative or conjunctive) clauses. Gen.



2. 8, he put there **אִשֶּׁר יָצַר** **אֶת־הָאָדָם** the man *whom he had made*; 6. 6 **וַיִּנָּחֵם י' כִּי עָשָׂה אֶת־הָאָדָם** repented *that he had made* man. Gen. 2. 5, 22; 3. 23; 18. 8, 33; 19. 27; 26. 15, 18; 28. 11, Nu. 22. 2, 1 S. 6. 19; 7. 14; 28. 20, 1 K. 5. 15; 11. 9. With modal force, Gen. 40. 15 *should have put*, 1 S. 17. 26 *should have defied*. After **הִנֵּה**, Gen. 19. 28 the smoke *was gone up*, Deu. 9. 16, Jud. 6. 28.

When the dependent clause is introduced by *and* the subj. usually precedes the verb; Gen. 20. 4 **וְאִבְי' לֹא קָרַב** and Abimelek *had not approached*. 31. 19, 34, Jud. 6. 21, 1 S. 9. 15; 25. 21; 28. 3, 2 S. 18. 18, 1 K. 1. 41, 2 K. 9. 16.

(d) In hypothetical sentences the perf. is employed both in protasis and apodosis where Lat. subj. would be used. Jud. 13. 23 **לֹא לָקַח עִלָּה לְהַמִּיתֵנוּ לֹא חָפֵץ לְהַמִּיתֵנוּ** *if he had wanted to kill us he would not have taken a burnt-offering*. Gen. 43. 10, Nu. 22. 33, Jud. 8. 19; 14. 18, Is. 1. 9. So in other supposed cases; Gen. 26. 10 one of the people **בְּמַעַט שָׁכַב** *might readily have lain*, 2 K. 13. 19. Also in Opt. sent. in ref. to past, Nu. 14. 2, and fut., Is. 48. 18; 63. 19. Cf. Cond. and Opt. Sent. §§ 130, 134.

Rem. 1. Though it may be doubtful whether the shades of meaning expressed by our tenses were present to the eastern mind, it is of great consequence to observe them in translation. The direct sent. 1 K. 21. 14 **סָקַל נְבוֹחַ וְיָמָת** N. *has been stoned and is dead*, when made dependent by **כִּי** v. 15, must be rendered, *that N. had been stoned and was dead*. In Is. 53. 5, 6 the perf. must be translated in three ways: all we *were* (had) *gone astray*; the Lord *caused to fall* on him; by his stripes *we have been healed*. Job 1. 21, the Lord gave . . . *hath taken*. In Ps. 30. perf. has all its various uses: v. 4 *hast brought up*; v. 7 *I said*; v. 8 *hadst made to stand . . . didst hide*; v. 12 *hast turned* (or possibly *didst turn*). Ezr. 1. 7. So inchoative perf., Ps. 97. 1 **מֶלֶךְ י'** *is become king*; 2 K. 15. 1 *became king*, and often.

§ 40. The perf. expresses actions regarded as completed, where Eng. rather uses the present.—(a) In the case of stative verbs, *i.e.* verbs expressing mainly a mental or physical condition, as *to know, remember, refuse, trust, rejoice, hate, love, desire, be just, &c.; to be, be high, great, small, deep, clean, full, be old, many, &c.* Eng. by its pres. expresses the condition, Heb. rather the act which has resulted in it. Gen. 27. 2 זָקַנְתִּי לֹא יָדַעְתִּי יוֹם מוֹתִי *I am old, I know not, &c.*; Jud. 14. 16 רַק שָׂנֵאתָנִי וְלֹא אֲהַבְתָּנִי *thou only hatest me, and lovest me not*; Gen. 42. 31 לֹא הָייִינוּ מְרַגְלִים *we are not spies*. Stative verbs, however, often occur in such a way that their perf. must be rendered by a past tense; Gen. 28. 16 *I knew*, 34. 19 *he delighted*, 37. 3 *loved*, Jud. 8. 34 *remembered*. The connexion shows to what time the completed act belongs.

(b) In a class of actions which are completed just in the act of giving them expression. This usage appears chiefly with verbs denoting to speak, as verbs of swearing, declaring, advising, and the like, or their equivalents in gesture. Deu. 26. 3 הִגַּדְתִּי הַיּוֹם *I profess this day*; 2 S. 17. 11 כִּי יַעֲצָתִי *I advise*; 2 S. 19. 8 בְּיְהוָה נִשְׁבַּעְתִּי *I swear by the Lord*. Gen. 22. 16, Nu. 14. 20, Deu. 4. 26; 26. 17; 30. 15, 18, 19, 1 S. 17. 10, 2 S. 16. 4 *I worship*, 19. 30, 1 K. 2. 42 *I hear* (obey), 2 K. 9. 3 *I anoint*, Jer. 22. 5; 42. 19, Ez. 36. 7, Ps. 129. 8; 130. 1, Pr. 17. 5. Song 2. 7 *I adjure*. So the frequent אָמַר *saith* Je., or אָ' א' *thus saith*. In some cases impf. יֹאמַר is used, hardly as a frequent. but as a present. This occurs in the midst of a speech, Is. 1. 11, 18; 33. 10; 40. 1, 25; 41. 21, Ps. 12. 6. Both forms Is. 66. 9.

(c) In a class of actions which, being of frequent occurrence, have been proved by experience (perf. of experience). Jer. 8. 7 the turtle and swallow אָמְרוּ אֶת-עֵת בֹּאָנָה *observe* the time of their coming; Job 7. 9 כָּלָה עֵנָן וַיֵּלֶךְ *the cloud*

dissolves and vanishes. Is. 40. 7, 8, Am. 5. 8, Ps. 84. 4 *findeth, layeth*, Pr. 1. 7 *despise*, 14. 19 *bow*; 22. 12, 13.

Rem. 1. Exx. of stative verbs. זָכַר *remember*, Nu. 11. 5, Jer. 2. 2; מָאָץ *refuse*, Ex. 7. 14, Nu. 22. 13, Deu. 25. 7; בָּטַח *trust*, 2 K. 18. 19, 20; שָׂמַח *rejoice*, 1 S. 2. 1, Is. 9. 2; חָפֵץ *to wish*, Deu. 25. 8, Is. 1. 11; צָדִיק *be just*, Gen. 38. 26, Ps. 19. 10; גָּבַהּ *be high*, Is. 3. 16; 55. 9; גָּדֹל *be great*, Gen. 19. 13; קָטָן *be small*, Gen. 32. 11; עֵמֶק *be deep*, Ps. 92. 6; טָהוֹר *be clean*, Pr. 20. 9; מָלֵא *be full*, Is. 2. 6, Mic. 3. 8; אָבֵל *to mourn*, Is. 33. 9, Joel. 1. 9; אָבָה *be willing*, Deu. 25. 7; מָאָס *loathe*, Am. 5. 21, Job 7. 16; שָׂבַע *be sated*, Is. 1. 11; רַבִּי *be many*, Ps. 3. 2 (רַבָּה = become many); קָוָה *hope*, Ps. 130. 5, &c.

§ 41. The perf. is used to express actions which a lively imagination conceives as completed, but for which the fut. is more usual in Eng.—(a) The perf. of certainty. Actions depending on a resolution of the will of the speaker (or of others whose mind is known), or which appear inevitable from circumstances, or which are confidently expected, are conceived and described as having taken place. This use is common in promises, threats, bargaining, and the like. Is. 42. 1 הֵן עַבְדִּי נָתַתִּי רוּחִי עָלָיו behold my servant, *I will put* my spirit upon him; Is. 6. 5 אֲוִירְלִי כִּרְגָמִיתִי woe is me *for I am undone*; Ru. 4. 3 חֲלֹקֶת הַשָּׂדֶה הַמְכָּרָה נִעְמִי Naomi *is selling* the field-portion. Gen. 15. 18; 17. 20; 30. 13, Nu. 17. 27, 28, Jud. 15. 3, 1 S. 2. 16; 14. 10; 15. 2, 2 S. 24. 23, 1 K. 3. 13, 2 K. 5. 20, Is. 30. 19, Jer. 4. 13; 31. 5, 6, Ps. 6. 9, 10; 20. 7; 36. 13; 37. 38. In these last exx. and many others the tense may be called the perf. of *confidence*.

(b) It often happens, esp. in the higher style, that in the midst of descriptions of the fut. the imagination suddenly conceives the act as accomplished, and interjects a perf. amidst a number of imperfs. Job 5. 20, 23 *hath redeemed*

(4. 10); Hos. 5. 5 Judah *is fallen*. This usage receives an extension among the prophets, whose imagination so vividly projects before them the event or scene which they predict that it appears realised. Is. 5. 13 מִבְּלִדְעַת עַמִּי גָלָה עָמִי my people *is gone into captivity*; 9. 5 יָלַד וְיָלֶד לָנוּ for *a child has been born to us*; 9. 1 הַהֲלֹכִים בְּחָשֶׁךְ רָאוּ אֹרֶךְ גָּדוֹל they who walked in darkness *have seen great light*. Is. 5. 14; 9. 2 seq., 10. 28; 11. 8, 9; 28. 2, Hos. 4. 6; 10. 7, 15, Jer. 4. 29, Am. 5. 2. The prophetic perf. is sometimes scarcely to be distinguished from perf. of confidence, Ps. 22. 22, 30.

(c) The perf. is used in the sense of the *future perf.* to indicate that an action though fut. is finished in relation to another fut. action. Gen. 24. 19 עַד אִם-כָּלּוּ לְשָׁתֶּת until they (shall) *have done* drinking; 2 S. 5. 24 לְפָנֶיהָ כִּי אִזְּנָה יָלַח for then Je. *will have gone forth*. Gen. 28. 15; 43. 9; 48. 6, 1 S. 1. 28, 2 K. 7. 3; 20. 9, Is. 4. 4; 6. 11; 16. 12, Jer. 8. 3, Mic. 5. 2, Ru. 2. 21.

Rem. 1. The prophetic perf. may be distinguished from the ordinary perf. by the fact that it is not maintained consistently, but interchanges with *impfs.* or *vav conv. perfs.*, the prophet abandoning his ideal position and returning to the actual, and so falling into the ordinary *fut.* tenses, e.g. Is. 5. 14-17. The prophetic passage may begin with *perf.*, Is. 5. 13, which is frequently introduced by כִּי *for*, לָכֵן *therefore*, or other particles, Is. 3. 8; 9. 5; or it may begin with *vav impf.*, Is. 2. 9. When further clauses with *and* are added, if the ideal position be sustained, the natural secution, *vav impf.*, may be used, Is. 9. 5, Ps. 22. 30, or simple *perf.* if verb be disconnected with *and*, Is. 5. 16. But frequently the ideal position is deserted and the ordinary *fut.* tenses, the *impf.* or *vav perf.*, are employed, Is. 5. 14, cf. v. 17, Ps. 85, 11, 12. Cf. Is. 13. 9, 10; 14. 24; 35. 2, 6; 46. 13; 47. 9; 52. 15; 60. 4.

Rem. 2. It seems but a variety of (c) when the perf. is used in questions expressing any lively feeling, as astonishment, indignation, incredulity, or the like. The speaker

imagines the act done, and expresses it in a tone conveying his feeling regarding it. Gen. 18. 12 *shall I have* (had) *pleasure!* 21. 7 *who would have said?* Ex. 10. 3; 16. 28, Jud. 9. 9 *shall I have abandoned!* Nu. 23. 10, 23, 1 S. 26. 9, 2 K. 20. 9, Jer. 30. 21, Ez. 18. 19, Hab. 2. 18, Ps. 10. 13; 11. 3; 39. 8; 80. 5, Job 12. 9. Cf. interchange of perf. and impf. Hab. 1. 2, 3, Ps. 60. 11.

Rem. 3. Owing to the want of participles expressing past time, the perf. has to be used in attributive or circumstantial clauses referring to past. Gen. 44. 4 הָרַחֵיקוּ *not having gone far*; 44. 12 הַחֵל *beginning* at the eldest; 48. 14 *guiding* his hands, Gen. 21. 14; Nu. 30. 12 *without checking*, Deu. 21. 1, Jud. 6. 19; 20. 31, 1 S. 30. 2, 1 K. 13. 18, Job 11. 16 waters *passed away*; Is. 3. 9 *without concealment*. And so to express an action prior to the main action spoken of, Ps. 11. 2. Very compressed is the language, Jud. 9. 48 מָה רָאִיתֶם עָשִׂיתִי what *ye have seen me do*. If *me* had been expressed the consn. would have been an ordinary Ar. one. Lam. 1. 10, Neh. 13. 23; cf. impf. 2 S. 21. 4, Is. 3. 15.

Rem. 4. Another verb following on perf. is usually appended with *vav impf.*, but in animated speech asyndetous perfs. are often accumulated. Deu. 32, 15, Jud. 5. 27, Is. 18. 5; 25. 12; 30. 33, Lam. 2. 16.

Rem. 5. In some instances perf. appears to express a wish (precative perf.). Job 21. 16 the counsel הִרְחֵקָה *be far!* 22. 18. Lam. 1. 21 הִבֵּאתִי *bring thou*, where structure of verse requires ref. to fut; 3. 56 seq., where v. 55 continues 54; Ps. 18. 47. Is. 43. 9 נִקְבְּצֵנִי may be form of imper., and Ps. 7. 7 צִיָּתָה a circumst. clause. It would be strange if Heb. altogether wanted this usage, which is common to all the Shem. languages in some shape. Wright, ii. 3, Dillm. p. 406 foot, Noeldeke, p. 181, Del. Assyr. Gr. § 93. The position of the verb is freer in Heb., as is usual in comparison of Ar. The usage may be allied to perf. of confidence (Ps. 10. 16; 22. 22; 31. 6; 57. 7; 116. 16), the strong wish causing the act to be conceived as accomplished.

THE SIMPLE IMPERFECT

§ 42. The simple impf. expresses an action incomplete or unfinished. Such an action may be conceived as nascent, or entering on execution (pres.), progressing, or moving on towards execution (impf.), or as ready, or about to enter upon execution (fut.). Connected with the last use is the use of impf. to express a great variety of actions which are *dependent* on something preceding, whether it be the will or desire of the speaker (juss., opt.), or his judgment or permission (potential), or on some other action, or on particles expressing *purpose* and the like (subjunctive).

The uses of the impf. are very various, and some of them rarer in prose writing; those usual in ordinary prose may be mentioned first.

§ 43. (a) The impf. expresses a *future* action, whether from the point of the speaker's present, or from any other point assumed. 1 S. 24. 21 יָדַעְתִּי כִּי מֶלֶךְ תִּמְלֹךְ I know that thou shalt be king; 2 K. 3. 27 וַיִּקַּח אֶת־בְּנוֹ אֲשֶׁר יִמְלֹךְ he took his son who was to be king; Gen. 2. 17; 3. 4; 6. 7; 37. 8; 43. 25 *were to eat*, 1 K. 7. 7, 2 K. 13. 14 *was to die*.

(b) The impf. is employed to express actions which are contingent or depending on something preceding. The shades of sense of impf. in this use of it are manifold, corresponding to Eng. *will* (of volition), *shall* (of command), *may* and *can* (of possibility or permission), *am to*, in the present; and to *would*, *should*, *might*, *could*, *was to*, in the past or indirect speech. Particularly (1) in interrogative sentences; (2) in dependent clauses with כִּי *that* and the like; and (3) after particles like אֵיךְ *how*! אולי *perhaps*, &c., and conditional particles like אִם *if*. Gen. 3. 2 מִפְּרִי עֵצ־הַגֶּן לֹא תֹאכְלוּ מִמֶּנּוּ ye shall not eat of it; Gen. 43. 7 יָדַעְתִּי כִּי יֹאמַר were we then to know that he would say? 27. 45 לָמָּה אֲשַׁכֵּל שְׂנֵיכֶם why should I

be bereaved of you both? 44. 8 וַיֵּאָדָה נָגַב *and how should we steal!* 2. 19 לִרְאוֹת מַה־יִּקְרָא לוֹ *to see what he would call it;* Jud. 9. 28 מִי־שָׂכֶם כִּי נַעֲבֹדֵנּוּ *who is Shechem that we should serve him?* Job 9. 29 אֲנִי אֶרְשָׁע *I am (have) to be guilty!* Gen. 44. 34; 47. 15, Ex. 3. 11, Deu. 7. 17, Jud. 8. 6; 17. 8, 9 *wherever he might find,* 1 S. 18. 18; 20. 2, 5 *should sit,* 23. 13, 2 S. 2. 22; 3. 33 *should* Abner (*was A. to*) *die!* 6. 9, 2 K. 8. 13, Ps. 8. 5, Job 7. 17. With אֲוִלִי Gen. 16. 2; 24. 5, Nu. 23. 27, 1 S. 6. 5, 1 K. 18. 5, 2 K. 19. 4, Am. 5. 15. With אִם *if,* Gen. 18. 26, 28, 30; 30. 31, Jud. 4. 8, Am. 6. 9. See Cond. Sent.—With Job 9. 29 cf. 10. 15; 12. 4, 1 S. 14. 43; 28. 1.

(c) In particular impf. follows *final* (telic) conjunctions, as לְמַעַן *in order that,* אֲשֶׁר *that,* לְבִלְתִּי *that not,* פֶּן *lest.* Ex. 4. 5 יֵאֱמִינוּ לְמַעַן *that they may believe;* Deu. 4. 40 אֲשֶׁר לֵךְ *that it may be well with thee* (cf. next clause); Gen. 3. 3 לֹא תִגְעוּ בוֹ פֶּן־תָּמּוּתוּן *ye shall not touch it lest ye die.* Ex. 20. 20, 2 S. 14. 14. See Final Sent.

Rem. 1. The expression מִי יֹדֵעַ *who knows?* differs little from *perhaps*, and is followed by impf., 2 S. 12. 22, Jo. 2. 14, Jon. 3. 9. In Est. 4. 14 אִם is supplied before the verb.

§ 44. Frequentative impf.—The impf. expresses actions of general occurrence, such actions being independent of time. That which is nascent or ready to occur passes easily over into that which is of frequent or indefinite occurrence. This use of impf. is common in proverbial sayings, in comparisons, in the expression of social and other customs, and particularly of actions which, having a certain moral character, are viewed as universal, but also of actions which are or were customary in given circumstances without being necessary.

(a) Of actions for which Eng. uses the present. Gen.

10. 9 **עַל־כֵּן יֵאָמֵר כְּנִמְרוֹד** therefore *it is said*, as Nimrod ;
 6. 21 **מִכָּל־מֵאֲכָל אֲשֶׁר יֹאכֵל** take of all food *which is eaten*
 (edible); Pr. 10. 1 **בֶּן חָכָם יִשְׂמַח־אָב** a wise son *makes a*
father glad. Particularly with **כֵּן** **כַּאֲשֶׁר** *as*, and similar
 words. 1 S. 24. 14 **יֵצֵא מִן־הָעֵץ הַרְשָׁעִים** *as says* the proverb, Out of the evil *cometh forth evil*;
 Jud. 7. 5 **כַּאֲשֶׁר יִלֵּק הַכֶּלֶב** *as a dog laps*; Gen. 29. 26
לֹא־יַעֲשֶׂה כֵן בְּמִקְמָנוּ *it is not so done* in our country. Some-
 times this *is not* has the nuance of *ought not*. Gen. 20. 9
מַעֲשִׂים אֲשֶׁר לֹא־יַעֲשֶׂה deeds which *ought not to be done*,
 cf. 34. 7, 2 S. 13. 12.—Gen. 50. 3, Ex. 33. 11, Deu. 1. 31, 44;
 2. 11, 20; 28. 29, Jud. 11. 40; 14. 10, 1 S. 5. 5; 19. 24, 2 S.
 5. 8; 13. 18; 19. 4, Am. 3. 7, 12, Hos. 2. 1 (cannot be counted).
 Of a universal truth, Ex. 23. 8, Deu. 16. 19 a gift *blinds*, 1 S.
 16. 7, 2 S. 11. 25 the sword *devours*, 1 K. 8. 46 no one *who*
sinneth not, Ps. 1. 3–6. Of a characteristic or habit, Gen.
 44. 5, Ex. 4. 14 *speaks* (can speak), Deu. 10. 17, 1 S. 23. 22,
 2 S. 19. 36, 2 K. 9. 20 *drives* furiously, Is. 13. 17, 18 (the
 Medes), 28. 27, 28, Ps. 1. 2, Job 9. 11–13. But also of an
 event repeated or general within a limited area. 1 S. 9. 6
כָּל אֲשֶׁר יִדְבֹּר בֹּא יִבֹּא whatever *he speaks comes true*; 1 K.
 22. 8 **לֹא יִתְנַבֵּא עָלַי טוֹב** *he never prophesies* good about
 me. Ex. 13. 15; 18. 15, 2 K. 6. 12, Hos. 4. 8, 13; 7. 1–3,
 14–16; 13. 2 *kiss* calves, Am. 2. 7, 8, Is. 1. 23; 14. 8, Mic.
 3. 11.

(b) Of actions customary or general in the past. Gen. 2. 6
וַיֵּצֵל קִטָּן וַיֵּאָד וַיֵּעָלָה and a mist *used to go up*. 1 S. 2. 19
וַתַּעֲשֶׂה־לּוֹ אִמּוֹ תְּבוּאָה אֲנִיּוֹת and a little robe his mother *used to make for*
him. 2 Chr. 9. 21 once every three years **תָּרַשׁ** *came* the ships of Tarsh. This impf. may *distribute*
 an action over its details or particulars; Gen. 2. 19 **וַיִּקְרָא לָהּ אָדָם**
וַיִּקְרָא לָהּ חַוְּוָה *whatever he called it*. Particularly under the
 influence of a negative; 1 S. 13. 19 **לֹא יִמָּצֵא** a smith

was not to be found; Gen. 2. 25 וְלֹא יִתְבַּשְׁשׁוּ they were not (at any time) ashamed; 1 S. 1. 13 שְׂפִתֶיהָ נָעוּת וְקוֹלָהּ לֹא יִשְׁמָע her lips moved, but her voice was not heard. Ex. 21. 36, 1 K. 8. 8, 27 (cf. 22. 8 in a); 18. 10, 2 K. 23. 9 (contrast neg. impf. and pos. perf.), Jer. 13. 7. Cf. Rem. 1.

Rem. 1. Other exx. Gen. 6. 4; 29. 2; 31. 39, Ex. 8. 20, Nu. 11. 5, 9, Deu. 2. 11, 20, Jud. 5. 8; 6. 4, 5; 17. 6, 1 S. 1. 7; 13. 18; 14. 47 (*rd.* perhaps וְיָשַׁע); 18. 5; 23. 13; 25. 28, 2 S. 1. 22 never returned; 2. 28 did not engage in the pursuit; 12. 3, 31; 17. 17; 20. 18; 23. 10, 1 K. 5. 25, 28; 6. 8; 10. 5; 17. 6; 18. 10; 21. 6, 2 K. 3. 25; 4. 8; 13. 20, Jer. 36. 18, Ps. 106. 43, Job 1. 5, 1 Chr. 20. 3.

Rem. 2. This impf. is used, *e.g.*, 1. in describing a boundary line and naming its successive points, Jos. 16. 8, interchanging with *vav perf.*, 15. 3 and often. 2. In describing the course of an ornamentation, 1 K. 7. 15, 23 ran round, 2 Chr. 4. 2. 3. In stating the amount of metal that went to each of a class of articles, 1 K. 10. 16, 2 Chr. 9. 15; and so of the number of victims offered in a great sacrifice, 1 K. 3. 4, cf. 10. 5. 4. In describing the quantity which a vessel, &c., contained, 1 K. 7. 26. So the details of collecting and disbursing moneys, 2 K. 12. 12-17.—In 2 K. 8. 29 (9. 15) the preceding *plur.* "wounds" perhaps distributes the verb wounded (*perf.* 2 Chr. 22. 6), just as the *rest* does Joab's action, 1 Chr. 11. 8, and all the cities David's, 1 Chr. 20. 3, and all the land the effect of the flies, Ex. 8. 20, cf. Deu. 11. 24. So 2 S. 23. 10 of the people returning in parties or successively (*v.* 9 their dispersion). Jer. 52. 7, Ezr. 9. 4.

Rem. 3. Allied to § 44a above is the use of impf. to form attributive or adjectival clauses, descriptive of the subj. or obj. of a previous sentence. The restricted sphere of the ptc. enlarges this usage. Gen. 49. 27 וְאֵבֶר יִמְרָרָהּ Benj. is a ravening wolf; Is. 40. 20 עֵץ לֹא יִרְקָב a tree that doth not rot; Hos. 4. 14 עָם לֹא יִבְיֵן an undiscerning people; Is. 51. 2 שָׂרָה תָּחַלְלֶנּוּ S. your mother (who bears you); v. 12 מִן הַמָּוֶת man that dies (mortal man). 55. 13, Ps. 78. 6, Job 8. 12, cf. Ex. 12. 34,

Nu. 11. 33, Zeph. 3. 17. Is. 30. 14 *unsparingly*, Ps. 26. 1 *without wavering*. Particularly in comparisons. Job 9. 26 כְּנֶשֶׁר יָטוּשׁ as *an eagle swooping*; 7. 2 as a servant *that longeth*. Deu. 32. 11, Hos. 11. 10, Is. 62. 1, Jer. 23. 29.

§ 45. To express single unfinished or enduring actions in the *pres.* or *past* the ptc. is usually employed in prose, with a different shade of meaning. The impf., however, is often used after certain particles, as אָז *then*, מָה־מָּדָּם *not yet*, בְּמָה־מָּדָּם *before*. Ex. 15. 1 אָז יָשָׁר מֹשֶׁה אָז *then sang* Moses; Gen. 19. 4 מָה־מָּדָּם יָשָׁבוּ *they were not yet lain down* when, &c. 27. 33 וְאָכַל בְּמָה־מָּדָּם תָּבוֹאָה and I ate *before thou camest*. Deu. 4. 41, Jos. 8. 30; 10. 12; 22. 1, 1 K. 3. 16; 9. 11; 11. 7; 16. 21, 2 K. 12. 18; 15. 16.—Gen. 2. 5; 24. 45, 1 S. 3. 3.—Jud. 14. 18, 1 S. 2. 15, 2 K. 6. 32, Jer. 1. 5. So sometimes after עַד, Jos. 10. 13, Ps. 73. 17. See Temporal Sent.

Rem. 1. The use of impf. with interrog. is peculiar. The interrogation not only brings the action into the present, but seems to give such force to the verb that the *finite* tense may be used. Gen. 32. 30 why הֲשִׂיֵאל *dost thou ask*? 37. 15 מַה־תִּבְקֹשׁ *what dost thou seek*? comp. the answer אֲנֹכִי מִבְּקֶשׁ. So question and answer Gen. 16. 8. 2 K. 20. 14 מֵאֵן יָבֹאוּ *whence came they*? with the answer בָּאוּ *they came*. Gen. 44. 7, Ex. 2. 13; 3. 3, Jud. 17. 9; 19. 17, 1 S. 1. 8; 17. 8; 28. 16, 2 S. 1. 3, 1 K. 21. 7, Job 1. 7; 2. 2; 15. 7, Is. 45. 9, 10. In some cases the questions may be freq., Is. 40. 27. Perhaps also with other strong particles, like הִנֵּה 1 S. 21. 15, Gen. 37. 7? And necessarily when ptc. is resolved into a *neg.* clause, Jud. 20. 16, Lev. 11. 47.

Rem. 2. Such particles as *then* create a space or period with which the action is contemporaneous, into which the speaker throws himself, cf. 2 K. 8. 22 where *then* = *at that* (general) *time*. In poetry the usage is extended, and appears with such words as *day, time*. Job 3. 3 perish בּוֹ אֶלֶד הַיּוֹם the day on which *I was* (am) *born*! 6. 17, Deu. 32. 35. In other cases it may be doubtful whether contemporaneousness or immediate subsequence be expressed: Job 3. 11 why *died*

(die) I not *from the womb*, came I not out of the belly *and expired?* cf. v. 13. The pointing וָאָנֹכִי would have been good prose (Jer. 20. 17), and so would *perf.* in first clause (Jer. 20. 18), but the one tense protects the other. Cf. the reverse order of events, Nu. 12. 12.

In elevated style this usage of impf. is common. The speaker does not bring the past into his own present, he transports himself back into the past, with the events in which he is thus face to face. Ex. 15. 5 the depths יַכְסִימוּ *covered* (cover) *them*; Deu. 32. 10 יִמְצְאוּ *found* (findeth) *him*; Ps. 80. 9 a vine from Eg. תִּסְרֶץ *thou bringest, thou drivest out* the nations; Job 4. 15. 16 a breath יַחַלֵּה *passes*, my hair *stands up*; *it stops*, &c. So an instantaneous effect is graphically expressed. Ex. 15. 12 thou didst stretch thy hand תִּבְלַעְמוּ אֶרֶץ the earth *swallows them*, v. 14 the nations heard יִרְאוּ *they are terrified*. Is. 41. 5, Hab. 3. 10, Ps. 46. 7; 77. 17; 69. 33; 78. 20. The Eng. pres. best renders this impf., our historical pres. being a similar usage. Nu. 23. 7 Balak יִבְחֵנִי *bringeth me*. Ps. 18. 7; 104. 6-8. Hitz. (Ps. 18. 4) so explains 1 K. 21. 6 בִּי אֲדַבֵּר; בִּי is recitativum. If reading right, Jud. 2. 1 אֶעֱלֶה must rather express progressive bringing up. So perhaps 2 S. 15. 37 יָבֹא *proceeded*. In 1 K. 7. 8 יַעֲשֶׂה is wanting in Sep.

Rem. 3. In the prophetic and higher style the impf. is often used of single actions where prose would express itself differently. There is also frequent interchange of perf. and impf., e.g. Is. 5. 12; 9. 17; 10. 28; 13. 10; 14. 24; 18. 5; 19. 6, 7; 42. 25; 43. 17; 49. 13, 17; 51. 6; 60. 4, Hos. 7. 1; 12. 11, Ps. 26. 4, 5; 52. 9; 93. 3. In early writing these changes have meaning, but in later poetry, especially in the historical psalms and Job, the significance is not always apparent, and the changes look part of an unconscious traditional style. Some scholars, however, diminish the difficulty by the assumption that the impf. often stands for *vav impf.* See § 51, R. 5.

Rem. 4. The impf. is frequently used for imper., even in the 2nd pers. Deu. 7. 5; 13. 5, Am. 7. 12, Hab. 3. 2, Ps. 17. 8; 64. 2; 71. 2, 20, 21; 140. 2.

THE CONVERSIVE TENSES. PERF. AND IMPF. WITH
STRONG VAV

§ 46. The conversive tenses seem the result of two things: first, the feeling of the *connexion* of two actions, and that the second belongs to the sphere of the first, a connexion expressed by *vav*; and, second, that effort of the lively imagination already noticed under the simple tense-forms (§ 41 *b*, § 45, R. 2, 3), by which an impf. is interjected among perfs., and conversely, a perf. among impfs. These lively transportations of the imagination, which appear only occasionally in the case of the simple tenses, have in this instance given rise to two distinct fixed tense-expressions, the *vav conv. impf.* and the *vav conv. perf.* In usage the former has become the historical or narrative tense, and the latter the usual expression for the fut. or freq. when connected with preceding context by *and*. The actual *genesis* of these two tense-forms belongs, however, to a period lying behind the present state of the language. They are now virtually *simple* forms, having the meaning of the preceding tenses, impf. or perf., and it is doubtful if it is legitimate to analyse them, and treat *vav impf.* for ex. as *and* with an impf. in any of the senses which it might have if standing alone.—It is the shortened forms of impf. that are usually employed with *vav*, when these exist; but this is by no means universal.

IMPERFECT WITH STRONG VAV. VAV CONV. IMPF.

§ 47. *Vav conv. impf.* follows a simple perf. in any of the senses of the perf. In usage, however, it has become a tense-form in these meanings of the perf. in narrative style, though no perf. immediately precedes. If the connexion of *vav* and impf. be broken through anything such as a neg. or other word coming between, the discourse returns to the



simple *perf.* Gen. 1. 5 וַיִּקְרָא לְאֹרֶךְ... וַלְחָשׁוֹ קָרָא Gen. 4. 4 וַיִּשַׁע י' אֶל־הָבֶל וְאֶל־קַיִן לֹא שָׁעָה 5 and Je. had respect to Abel, but to Cain he had not respect.

As to the kind of connexion between the preceding and *vav impf.* the latter may express either what is strictly consequential, or what is merely successive in time, or what is only successive in the mind of the speaker. In the last case the event or fact expressed by *vav impf.* may really be identical with the preceding event, and a repetition of it, or synchronous with it, or even anterior to it; the speaker expresses them in the order in which they occur to him, so that the *and* is merely connective, though the form retains its converse meaning. Gen. 40. 23 וַיִּשְׁכַּחְהוּ... לֹא זָכַר he remembered not Joseph, and forgot him; Jud. 16. 10 אַם הִגֵּד תִּגְדֹּדוּ לִי thou hast cheated me, and told me lies. With *vav perf.*, Jud. 14. 12 וְיִמְצְאוּם עֲשֵׂה if ye will tell it me, and find it out. After עֲשֵׂה to do, *vav impf.* is often merely explanatory, 1 K. 18. 13. אֵת אֲשֶׁר עָשִׂיתִי וְאֲחִיבָא what I did and hid, &c. Gen. 31. 26, Ex. 1. 18; 19. 4, Jud. 9. 16, 1 K. 2. 5, 2 Chr. 2. 2, cf. Neh. 13. 17. 2 S. 14. 5 I am a widow וַיָּמָת אִישִׁי and my husband is dead. Jud. 2. 21 וַיָּמָת יְהוֹשֻׁעַ אֲשֶׁר עָזַב יְהוָה which Joshua left and died. So *vav impf.* often merely sums up the result of a preceding narrative, Jud. 3. 30 וַתִּכְבַּע מוֹאָב so Moab was subdued; 8. 28.

§ 48. (a) *Vav impf.* continues a *perf.* in sense of Eng. past; and it is usual in this sense in narrative, although no *perf.* actually precedes. Gen. 3. 13 הַנָּחָשׁ הִשְׁיִאֲנִי וָאֵכַל the serpent deceived me, and I ate. 4. 1; 7. 19, 1 S. 15. 24. With neg., Gen. 4. 5 וְיָחַד לְקַיִן מֵאֵד לֹא שָׁעָה he had not respect, and C. was very angry. Gen. 8. 9, Jer. 20. 17, Job 3. 10; 32. 3 did not find an answer and condemn (so as to condemn). With interrog., Gen. 12. 19.—When

vav is separated from verb, Gen. 31. 33 וַיָּבֹא . . . וְלֹא מָצָא 41. 21, Jud. 6. 10.

(b) It continues perf. in sense of Eng. perf. with *have*. Gen. 3. 17 שָׁמְעָה לְקוֹל אֱשֶׁתָּהּ וַתֹּאכַל *hast hearkened and eaten*. 16. 5 וְאֶקַּל *and I am despised*; 32. 31. With interr., Deu. 4. 33 וַיִּהְיֶה קוֹל א' הַשָּׁמַע עִם קוֹל א' *has a people heard the voice of God and lived?* With neg. 1 S. 15. 19 וְלָמָּה וַתַּעֲזַב לֹא-שָׁמְעָה בְּקוֹל י' וַתַּעֲזַב *why hast thou not obeyed, but hast flown upon the spoil?* 1 S. 19. 17, Job 9. 4.—Jos. 4. 9 he set up 12 stones וַיִּהְיוּ שָׁם *and they are there to this day*. Is. 50. 7, Jer. 8. 6. Gen. 32. 5, 1 S. 19. 5.

(c) In the sense of plup. Gen. 39. 13 וַיֵּצֵא בְּגָדוֹ וַיִּנָּס *had left his garment and fled*; 31. 34 וַיִּקַּח . . . וַתִּשָּׂם *now R. had taken the Teraphim, and put them in the camel's saddle, and sitten down upon them*. Gen. 27. 1; 26. 18, Ex. 15. 19, Nu. 21. 26, Jos. 10. 1, Jud. 4. 11, 1 S. 30. 1, 2, 2 S. 18. 18, 1 K. 2. 41. Is. 39. 1 וַיִּחְזַק *heard that he had been sick, and was better*.

(d) After hypothetical or conditional perf. 1 S. 25. 34 לֹא-יָבִיא מִהֲרָתָּ וַתָּבֹא *(so rd.) unless thou hadst made haste and come*; Ex. 20. 25 הִנֵּפְתָּ עָלֶיהָ וַתַּחֲלֵלָהּ *hast thou lifted up thy iron upon it, thou hast polluted it*. Pr. 11. 2 בָּא זְדוֹן וַיָּבֹא קָלוֹן *has pride come, shame has come* (when pride comes then, &c.), cf. 18. 3.—Nu. 5. 27, Ps. 139. 11, Pr. 18. 22, Job 9. 16; 23. 13. In Opt. Sent. Jos. 7. 7, Is. 48. 18.

Rem. 1. The contrast in such passages as Gen. 32. 31 וַיֵּרָא א' וַתִּנָּצַל נַפְשִׁי *I have seen God and (yet) my life is preserved* hardly lies in the *vav*, but is suggested by the two events. 2 S. 3. 8. Neither is it probable that the *vav* expresses an *inference*; Job 2. 3 וַתִּסְתֵּינִי *is not, and so* (so that) *thou settest me on*. The ref. is rather to Satan's insinuation, ch. 1. 9 seq.

Rem. 2. It is questionable whether *vav impf.* has the

sense of plup. except in continuance of a perf. of that meaning. When *and* introduces something *anterior* to the general narrative, it is usually disconnected with the verb, which is then preceded by its subj. (§ 39 c). There are a few peculiar cases, Ex. 32. 29, 1 S. 14. 24, 1 K. 13. 12, Is. 39. 1, Jer. 39. 11, Zech. 7. 2, Neh. 2. 9. There is nothing to show that Ex. 32. 29 is anterior, it seems parallel to v. 26, 27. In 1 S. 14. 24 Sep. has a different text in which **וַיֵּאָל** stands quite regularly. In 1 K. 13. 12 the sense requires hiph. **וַיֵּרְאוּ** *and they showed*. Possibly Is. 39. 1 should *rd.* as 2 K. 20. 12 **כִּי שָׁמַע**, though the mere fact of a different reading is not conclusive. See Driver's exhaustive note p. 84.

§ 49 (a) Vav impf. continues a perf. of experience, expressing a common truth. Is. 40. 24 **וַיִּבְשּׁוּ בָהֶם וַיִּבָּשׂוּ** he blows upon them, *and they wither*; Job 7. 9 **כָּלָה עָנָן וַיִּלָּךְ** the cloud wastes away *and vanishes*. Nah. 3. 16, Job 14. 2; 24. 2, 11. So in continuance of a ptcp. with this meaning. Am. 5. 8 **וַיִּשְׁפְּכֶם הַיָּם לְמִי הַקּוֹרֵא** who calleth the waters of the sea, *and poureth them*; 9. 5.—Gen. 49. 17, 1 S. 2. 6, Jer. 10. 13, Am. 6. 3, Mic. 7. 3, Nah. 1. 4, Ps. 34. 8, cf. v. 21, Job 12. 18, 22–25, Pr. 21. 22.

(b) In continuance of prophetic perf. Is. 9. 5 **בֶּן נִתְּנָלָנוּ** **וַיִּקְרָא** . . . **וַיִּהְיֶה** a son has been given us, *and the government is laid* upon his shoulder, *and they have called*. Ps. 22. 30 **וַיִּשְׁתַּחֲוּוּ אֲכָלֵי הָאֲדָמָה** all the fat of the earth *have eaten and worshipped*. In such cases the *fut.* is almost necessary in Engl. owing to our different way of thinking. Is. 5. 25; 24. 18; 48. 20, 21, Mic. 2. 13, Jer. 8. 16, Ps. 20. 9. After perf. of confidence, Ps. 109. 28. With no preceding perf., but stating the issue of actions just described, Is. 2. 9 **וַיִּשְׁחָ** **וַיִּשְׁפֹּלֵם** **אָדָם** therefore men *are brought down, and man humbled* (punishment, not practice as A.V.), cf. 5. 15; 44. 12, 13. Job 5. 15, 16; 36. 7. Or confident expectation, Ps. 64. 8–10 **וַיִּרֶם** *hath shot at them, &c.* 94. 22, 23; 37. 40.

§ 50. (a) Vav impf. continues any verbal form as inf. or ptcp. which is used in a sense equivalent to a perf., and even a simple impf. having reference to past time. Gen. 39. 18 **וַאֲקָרָא** **כִּהְרִימִי קוֹלִי** when I lifted up my voice *and cried*; 35. 3 **לְאֵל הָעֲנָה אֹתִי וַיְהִי עִמָּדִי** who answered me, *and was with me*. See exx. § 96, and R. 2, and § 100 *e*. Gen. 27. 33; 28. 6, 1 K. 18. 18, Ps. 50. 16 (past is reviewed).—Ps. 3. 5 **וַיַּעֲנֵנִי אֶקְרָא אֵלַי קוֹלִי** I cried aloud unto Je., *and he heard me*. Ps. 52. 9; 95. 10, 1 S. 2. 29, 1 K. 20. 33, Deu. 2. 12, Jer. 52. 7, Hos. 11. 4, cf. Gen. 37. 18.

(b) Vav impf. may naturally follow anything which forms a starting-point for a development, though not a verb, such as a statement of time, a *casus pendens*, or the like. Gen. 22. 4 **וַיִּשָּׂא אֶת־עֵינָיו בַּיּוֹם הַשְּׁלִישִׁי** on the third day *he lifted up* his eyes; Is. 6. 1 **בַּשָּׁנָה מוֹת הַמֶּלֶךְ וַאֲרָאָהּ** 1 S. 4. 20; 21. 6, Hos. 11. 1, Ps. 138. 3. 1 K. 15. 13 **וְגַם אֶת־מִ' מִגְבִּירָה** and also Maacha his mother *he removed* from being dowager, 12. 17. Hos. 13. 6 **כְּמִרְעִיתָם וַיִּשְׂבְּעוּ** the more their pasture, *the more they ate themselves full*. Gen. 22. 24, 2 K. 16. 14, Jer. 6. 19, Mic. 2. 13, Ex. 14. 20. After הנה Nu. 22. 11. In 2 S. 11. 12 **וּמִמָּחֶרֶת** begins *v*. 13. Similarly after a clause stating the ground or reason. 1 S. 15. 23 **וַיִּמְאָסָה מִמֶּלֶךְ . . . וַיַּעַן מִאֲסָתָהּ** . . . because thou hast rejected the word of Je. *he has rejected* thee from being king. 1 K. 10. 9, Is. 45. 4; 48. 5, Job 36. 9, Ps. 59. 16 (Hitz. וַיִּלְיֵנוּ), cf. 1 S. 2. 16. Pr. 25. 4 (inf. abs.).

And vav impf. regularly continues another vav impf., as Nu. 22. 21, 22 **וַיַּחֲרָאָהּ . . . וַיֵּלֶךְ . . . וַיֵּתֶבֶשׁ בָּל'** and Balaam arose and saddled his ass, *and went . . . and* the anger of God *was kindled*.

§ 51. In such sentences as *and in course of time Cain brought*, or, *and when they were in the field Cain rose up*, i.e. when the circumstances, temporal or adverbial, under which the action was performed are stated, the language

prefers to use co-ordinate clauses, prefixing *וַיְהִי* and *it was*. Gen. 4. 3 *וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן* and *it was* in course of time *that* (and) *Cain brought*; 4. 8 *וַיְהִי בְּהִיוֹתָם בַּשָּׂדֶה* and *it was* when they were in the field *that C. rose up*. This construction is the usual one in prose narrative. See for variety of usage Gen. 12. 11, 14; 19. 34; 21. 22; 22. 20; 24. 52; 26. 8; 27. 1; 29. 13; 41. 8, Jud. 1. 14; 11. 4, 1 S. 10. 11; 11. 11 end, 2 S. 2. 23.

Rem. 1. Such a sentence as *and when they saw her they praised her* may be made in various ways. 1. . . . *וַיְהִי כִּשְׂרָאָהּ . . . וַיְהַלְלוּ*. 2. . . . *כִּשְׂרָאָהּ . . . וַיְהַלְלוּ*. 3. . . . *וַיְהַלְלוּ . . . וַיִּרְאוּ*. The first is usual; the second with inf. back in the clause is classical, *e.g.* Gen. 32. 26; 34. 7 (35. 9); the third not unusual with *see*, *hear*, and *finish* *בָּלָה* (24. 19; 30. 1; 37. 21, Ex. 34. 33, 2 S. 11. 27), but also in other cases. Other forms are rarer, *e.g.* Gen. 27. 34 *וַיְהַלְלוּ . . . כִּשְׂרָאָהּ* without *and* (cf. 2 S. 15. 10); or mainly late, as *וַיְהַלְלוּ . . . וְכִשְׂרָאָהּ* or *הֵלְלוּ . . . וְכִי* with *and* at the beginning.

The secution to *וַיְהִי* is not always vav impf., though this is usual. These forms appear 1. *וַיְהִי . . . וַיָּבֵא ק'*. 2. *וַיְהִי . . . וַיָּבֵא ק'*. 3. *וַיְהִי . . . וַיָּבֵא ק'*. 4. *וַיְהִי . . . וַיָּבֵא ק'*. Exx. of 2, Gen. 40. 1, Ex. 16. 27, Deu. 9. 11, Jos. 10. 27, 1 S. 18. 30, 1 K. 11. 4; 14. 25; 15. 29; 17. 17. Of 3, Gen. 7. 10; 15. 12; 22. 1, Ex. 12. 29, 1 S. 18. 1, 2 S. 3. 6, 2 K. 2. 9. In 4 *הֵנָּה* is usually followed by ptc. or nominal sent.

Rem. 2. Ex. of vav impf. after stative verb, Is. 3. 16, *are haughty and walk*; Ps. 16. 9. The impf. after *אָז*, &c. referring to the past (§ 45) is also continued by vav impf. Jos. 8. 30, 31; 10. 12; 22. 1, 1 K. 3. 16; 11. 7 perf., 2 K. 12. 18. On the other hand, the secution of fut. perf. (§ 41 c) is usually vav perf. or simple impf., Jud. 9. 9, 1 S. 26. 9, Is. 4. 4; 55. 10, 11, Gen. 26. 10; 43. 9. So very often the proph. perf. (§ 41 b) and perf. of confidence is continued by vav perf., the ideal position not being maintained. Gen. 9. 13; 17. 20, Nu. 24. 17, Deu. 15. 6, 2 K. 5. 20, Is. 2. 11; 43. 14.

Rem. 3. In the brief language of poetry vav impf. some-

times expresses a dependence which is usually expressed by כִּי . Is. 51. 12, 13 $\text{מִי־אַתָּה וְיִירָאֵי}$ who art thou *that thou fearest?* Ps. 144. 3 with 8. 5. Cf. Is. 49. 7.

Rem. 4. Vav impf. express the *ingress* or entrance upon realisation of the second action in connection with the first. But the second is confined to the sphere of the first, and has not independent duration, as an unconnected impf. might have. Thus וַיֹּאמֶר יְהוָה *he said, and it was*, is all bounded by one circle, so that *and it was* becomes in usage the expression of a finished fact, taking on the quality of the preceding perf. Hence vav impf. comes to stand independently in the sense of the perf. It may be interjected like the perf. amidst other forms (§ 41 *b*), Ps. 55. 18, 19, Hab. 1. 10, or stand unconnected with immediately preceding forms, Ps. 8. 6 *and thou didst let him want*, adding merely another fact; cf. 2 S. 19. 2, where *mourns* is a larger idea than “*weeps*” which it embraces (unless “*mourns*” were understood of successive fits of lamentation). The fact expressed by vav. impf. may be completed really or only ideally. Jer. 38. 9 *and he is dead* (must die) of hunger; Job 10. 8 *and thou hast swallowed me up*; 10. 22 *and it has shone* (its light is) as darkness. Cf. the instructive pass. Nu. 12. 12.

In such poetical passages as Job 4. 5; 6. 21; 14. 10, where vav impf. appears to follow a present, it is not the vav impf. but the preceding verbs that are peculiar. The vigorous poetical style expresses the completed acts *touch, see, die*, by the impf. (pres.), cf. 14. 10 *b*.—It is not always easy to perceive the significance of the changes in secution; cf. Am. 9. 5 with Ps. 104. 32, Hos. 8. 13, Mic. 6. 16, Ps. 42. 6 with v. 12, Job 7. 17, 18; 9. 20, Ps. 52. 9.

Rem. 5. The use of the impf., particularly in poetry, can hardly be accounted for by supposing that it expresses in every case some meaning distinctively belonging to the simple impf. This difficulty has induced some scholars to assume that the vav conv. forms may be broken up and still retain the conversive sense. Hitz. proceeds on these principles: 1. vav and the verb may be separated, so that $\text{קָטַל . . . וְ} = \text{קָטַל}$ vav perf.; and $\text{קָטַל . . . וְ} = \text{קָטַל}$

וְקָטַל, and so וְקָטַל . . . וְקָטַל = וְקָטַל. Job. 5. 11; 28. 25, Is. 29. 16, Ps. 22. 22; 27. 10; 44. 10, Job 3. 25^b; 4. 11, Jer. 44. 22.¹ 2. The simple impf. forms without vav may be equivalent to the convers. forms where the latter might have stood, viz. at the *head* of the clause, so that וְקָטַל, וְקָטַל = וְקָטַל and וְקָטַל = וְקָטַל, Ps. 8. 7; 18. 12; 44. 11; 81. 8; 138. 3; 139. 13, Hos. 6. 1. 3. The simple impf. forms (without vav in the clause) may be equivalent to the convers. forms in the middle of a clause, just because there the vav conv. forms could not stand, the vav necessarily falling away! Ps. 32. 5; 60. 12; 114. 3. Cf. Hitzig on Ps. 32. 5; 30. 9; 39. 4; 116. 3, Jer. 15. 6; 44. 22.

The exx. cited by Ew. indicate that he proceeds virtually on the same principles. 1. Ps. 69. 22 impf. disjoined from vav (in secution to vav impf.). 2. Ps. 78. 15 no vav but impf. at head of the clause where vav conv. impf. might have stood. So v. 26, 49, 50. 3. Ps. 81. 7 no vav in the clause and impf. (after perf.) not at the head. So Ps. 106. 18; 107. 6, 13. Driver admits of two cases: 1. Separation of vav by tmesis, but only with strictly *modified* form (וְקָטַל &c.). And 2. strictly modified form at head of clause without vav. If the principle be admitted at all, however, it will be necessary to go further, because the strictly modified forms are so few, and even they are not always employed.

In regard to 1, 3 of Hitz. above, it is certain that the presence or absence of a preceding vav has no effect on the usage of impf. in the middle of a clause.

It is not unnatural that in rapid and vigorous speech the vav might drop off when the verb stands at the head of a clause, particularly among other vav impf. forms, as Ps. 78. 15, 26. Comp. Ps. 106. 17 with Nu. 16. 32; 26. 10; Hos. 6. 1, Pr. 7. 7. Cf. Ps. 18. 12, 14, 16, 38, 39, 44, with the same verses in 2 S. 22.

Rem. 6. In some cases vav impf. is pointed as simple vav, e.g. Is. 10. 13 וְאָסִיר, וְאֹרִיד, 43. 28 וְאָחֵל, 48. 3; 51. 2;

¹ Hitz. extends the principle to prose, e.g. Deu. 2. 12, Jos. 15. 63, 2 S. 2. 28 (on Job 20. 19).

57. 17; 63. 3-5, Zech. 8. 10, Ps. 104. 32; 107. 26-29. In most of these cases the peculiarity belongs to the *first* pers. In some of them the vav has evidently conversive force, *e.g.* Is. 43. 28; 51. 2; in others, *e.g.* Is. 10. 13, it may be doubtful whether the impf. be not a graphic pres. or freq. There seems no doubt that according to the Massor. tradition the strong vav received in some instances a lighter pronunciation. On similar light vav with Juss. cf. § 65, R. 6.

Rem. 7. Strong vav is also used with Cohort. This form had no doubt originally a wider sense as an intensive. In some cases a certain force or liveliness may still appear in coh. with vav. conv., *e.g.* Gen. 41. 11 וַחֲלֵמָהּ *and why! we dreamed*, 32. 6, Ps. 3. 6; but often any additional emphasis is not to be detected, the form being partly rhythmical, 2 S. 22. 24, or probably, since coh. and juss. make up a single tense-form, partly used as the natural parallel to the juss. forms of vav impf. The use of strong vav with coh. is sporadic. It is rare in the prophets, and most common in the personal narratives in Ezr., Neh., and Dan.

PERFECT WITH STRONG VAV. VAV CONV. PERF.

§ 52. *Vav perf.* follows a simple impf. in any of its uses, and has the same use. It has, however, in practice become a tense-form, used in the sense of impf., particularly as fut. and freq., although no impf. precedes. When a neg. or other word must come between the *vav* and perf., the discourse returns to the simple impf. Is. 11. 6 וְיָרָא זֶאֱבָב עִם-כֶּבֶשׂ וְנִמְרָא עִם-גִּדִּי יִרְבֹּץ *and the wolf shall dwell with the lamb, and the leopard shall lie down with the kid*; Hos. 2. 9 וְהִיא תִּמְצָא וּבִקְשָׁתָם לֹא תִמְצָא *and she shall seek them, and shall not find them*. Gen. 12. 12, 1 S. 1. 11.

§ 53. (a) *Vav perf.* continues impf. in the sense of fut., and its use in this sense is general, although no impf. immediately precedes. 1 K. 22. 22 אֵצֶא וְהָיִיתִי רוּחַ שָׁקֶר *I will go out and be a lying spirit*; Jud. 6. 16 אֶהְיֶה עִמָּךְ

וְהִכִּיתִי *I will be with thee, and thou shalt smite* Midian. With interrog. Ex. 2. 7 וְקָרָאתִי הָאֱלֹהִים shall I go *and call*? Jud. 15. 18, Ru. 1. 11, 1 S. 23. 2. With neg. Jer. 22. 10 לֹא יָשׁוּב עוֹד וְרָאָה he shall no more return, *and see* his native land. Gen. 18. 18; 24. 7, 38, 40; 40. 13, 19; 46. 33; 50. 25.

(b) It continues the impf. when it is contingent or dependent on something foregoing, and in general in the senses mentioned § 43 *b*. *E.g.* of volition, 1 S. 17. 32 עֲבֹדָה וְנִלְחָם יְלֹדִי thy servant *will go and fight*. Of command, Ex. 20. 24 מִזְבֵּחַ אֲדָמָה תַעֲשֶׂה-לִּי תִבְחֶהָ an altar of earth shalt thou make me, *and sacrifice* upon it; v. 9.—Gen. 37. 26 כִּי נִהְרַג אֶת-אָחִינוּ וְכִסִּינוּ אֶת-דָּמּוֹ that we should kill our brother, *and cover* his blood? 1 S. 29. 8.—Gen. 27. 12 וְיִמְשְׁנִי וְהִיִּיתִי כְמִתְעַתֵּעַ perhaps he may feel me, *and I shall be* as one that mocks him. 2 K. 19. 4, Nu. 22. 11, 2 S. 16. 12.—2 K. 14. 10 וְלָמָּה תִתְגַּרְרֶה בְּרַעְיָה why shouldst thou provoke misfortune and fall? Jer. 40. 15.—Gen. 39. 9 וְחָטָאתִי . . . אֵיךְ אֶעֱשֶׂה how should I do this great evil and sin! 2 S. 12. 18 how shall we tell him, *and he will take on* (how if . . . he will, &c.).—Jud. 1. 12 וְנָתַתִּי לוֹ אֲשֶׁר יִכֶּה קָם וְלִכְדָּה . . . whoever smites Kirjath Sepher, *and takes it*, I will give, &c. Gen. 44. 9. After עד אשר Gen. 29. 8, Jud. 16. 2, 1 S. 1. 22, 2 S. 10. 5, Hos. 5. 15. After בְּטָרֶם Ex. 1. 19, 1 S. 2. 15 in a *freq.* sense. See Cond. Sent.

(c) It continues an impf. following telic particles. Gen. 32. 12 וְהִכִּינִי פָרִיבָא lest he come *and smite me*. Is. 28. 13 וְנִשְׁבְּרוּ וְנִשְׁפְּרוּ לְמַעַן יֵלְכוּ וְנִשְׁפְּרוּ that they may go, *and fall and be broken*, &c. With וְלֹא that not Deu. 19. 10; 23. 15.—Gen. 3. 22; 19. 19, Ex. 1. 10, Deu. 4. 16, 19; 6. 15, 1 S. 9. 5, Is. 6. 10, Hos. 2. 5, Am. 5. 6.—Gen. 12. 13, Nu. 15. 40, Deu. 4. 1; 6. 18.

Rem. 1. It is rarer that impf. with simple *vav* is used instead of *vav perf.* after the particles in *b, c*, as Ps. 2. 12 וְתִאֲכָרוּ וְתִאֲנָפוּ lest he be angry and ye perish. In most of the cases the verbs are parallel (just as in very many other cases they are asyndetous), e.g. Is. 40. 27 (לְמַחָה); Ex. 23. 12, Is. 41. 20 (לְמַעַן). And אֵלַי perhaps has often almost the force of a wish, and *vav* with impf. expresses purpose. Jer. 20. 10 (cohor.), Nu. 22. 6, 1 K. 18. 5.

§ 54. *Vav perf.* continues an impf. expressing what is customary or general (freq. impf.) in pres. or past. (a) Ex. 1. 19 בָּטָרָם תָּבוֹא הַמִּיֻּלָּדֹת וְיִלְדוּ before the midwife comes they are delivered; Hos. 7. 7 כָּלֵם יִחַמוּ בְּתִנּוּר וְאָכְלוּ they all get heated like an oven, and devour their judges; Is. 36. 6 אִישׁ יִסְמְכוּ אֵלַי וְכָא בְכַפּוֹ on which one leans, and it goes into his hand; Am. 5. 19 כְּאֲשֶׁר יָנוּס כְּאִישׁ מִפְּנֵי הָאֵרִי וְיִפְגְּעוּ הָדָב as a man flees from a lion, and a bear meets him. Ex. 18. 16, Deu. 5. 21; 11. 10, Is. 29. 8, 11, 12, Jer. 17. 5–8; 20. 9, Ez. 29. 7, Mic. 2. 1, 2, Pr. 4. 16; 16. 29; 18. 10, 17.

(b) Very commonly in the past. Gen. 2. 6 וַיֵּעָלָה וַיִּשָּׁקֶה . . . a mist used to go up, and water; 2. 10 וַיִּפָּרֶד וַיְהִי מִשָּׁם from there it separated itself, and became four heads; 1 S. 2. 19, 20, and a little robe אָמוּ תַעֲשֶׂה לּוֹ his mother used to make for him, and bring it up to him every year. Gen. 6. 4; 29. 2, 3; 31. 8; 38. 9, Ex. 17. 11, Nu. 21. 8, 9, 1 K. 18. 10. This use of *vav perf.* is very common in graphic descriptions of past events that were customary or habitual, and in giving the details of a scene. Gen. 29. 2, 3 (watering of the flocks), Ex. 33. 7–11 (procedure with the Tabernacle), Jud. 2. 18, 19 (what happened when a Judge was raised up), Jud. 6. 2–6 (details of a Midianite raid), 1 S. 1. 4–7 (Elkanah's case with his two wives), 1 S. 2. 13–16 (practice of the priests), 1 S. 17. 34–36 (David's

experiences with wild beasts), Am. 4. 7, 8 (a drought), 1 K. 5. 6-8 (Solomon's menage).

Rem. 1. (1) The story is generally introduced by *וְהָיָה* and it used to be, followed by *אָמַם* or *כִּי* with perf. (simple perf. Nu. 11. 8), sometimes without *וְהָיָה* (Jud. 2. 18); or by freq. impf. Ex. 33. 7. (2) Details are often introduced or a new start made in the narrative by *וְהָיָה*. (3) When vav is disjoined from the verb the simple freq. impf. is employed. (4) The writer does not always consistently continue vav perf. or freq. impf., but falls into simple narrative with vav impf., &c., 1 S. 2. 16, Jud. 6. 4; 12. 5, 6. The passage 1 S. 17. 34 seq. is freq., *וַיָּקָם* having the force of a vigorous supposition (when he rose up).

The use of vav perf. as freq. is exceedingly free; it may occur in any connexion, introducing an additional trait or an entirely new fact. Is. 6. 3 *וַיִּקְרָא יְהוָה אֶלְיָהוּ* and one cried (continuously) to the other; 2 S. 12. 16 *וַיָּבֹא וְלָן וַיִּשְׁכַּב* and he went in and lay all night (the child died on 7th day). 1 S. 7. 16 *וַיֵּלֶךְ* and he used to go yearly (following a historical narrative); 1 K. 9. 25 *וַיַּעֲלֶה שְׁשָׁלִשׁ* and Sol. offered thrice a year (a new point). 1 S. 16. 23; 27. 9, 1 K. 4. 7, 2 K. 3. 4, cf. Gen. 37. 3.

§ 55. Vav perf. continues verbal forms belonging to the sphere of impf., or equivalent to it in meaning, as (a) imper., coh., juss.; (b) infin.; (c) ptcp.

(a) 1 S. 8. 22 *וְהִמְלִכְתָּ בְּקוֹלָם שָׁמַע* listen to their voice, and appoint a king; 1 K. 2. 31 *וַיִּפְגַּע־בּוֹ וַיִּקְבְּרֵהוּ* fall upon him, and bury him. Gen. 6. 14; 19. 2; 45. 19, Ex. 18. 19-22, 1 S. 12. 24; 15. 3, 18, 2 S. 19. 34, 1 K. 2. 36; 17. 13, Jer. 25. 15. So after inf. abs. as general imper. (§ 88 b), Deu. 1. 16; 31. 26, Jer. 32. 14. Cohort., Gen. 31. 44 *נִכְרְתָה בְרִית לֵעֵד וְהָיָה לָנוּ* let us make a cov. and it shall be a witness; Ru. 2. 7. After juss., Ex. 5. 7 *וַיִּלְכּוּ וַיִּקְשְׁשׁוּ תִבְנֶן* let them go themselves, and gather straw. 1 K. 1. 2; 22. 13. Gen. 1. 14; 28. 3.

(b) Infin.—In ref. to fut., 2 K. 18. 32 *וְלִקְחֹתִי עֲרֵבָאִי*

till I come *and take* you; Jud. 8. 7 **בְּיָדֵי י' אֶת־זֶבַח בְּיָדֵי** when Je. gives Zebah into my hand *I will thrash*, &c. Gen. 27. 45, Ex. 1. 16; 7. 5, Jud. 6. 18, 1 S. 10. 2, 8, 1 K. 2. 42, 2 K. 10. 2, 3. So inf. abs. for finite verb, Is. 5. 5; 31. 5. After inf. in *freq.* sense, Am. 1. 11 **עַל־רַדְפּוֹ אָחִיו וְשָׁחַת** and *stifled his compassions*; Jer. 7. 9, 10 **הַגֵּנֵב רָצַח וְהַזֵּנֵב יִבְאֵתָם** do ye steal, murder, commit adultery . . . *and then come and stand* before me! 23. 14.

(c) Ptcp.—In ref. to fut., Ex. 7. 17 . . . **הִנֵּה אֲנִי מִכָּה** behold *I will smite* the waters, *and they shall be turned* into blood. So *v.* 27, 28; 8. 17; 17. 6, Deu. 4. 22, Jos. 1. 13, 1 S. 14. 8, 1 K. 2. 2; 13. 2, 3; 20. 36, Jer. 21. 9; 25. 9. In a contingent or *freq.* sense, Ex. 21. 12 **מִכָּה אִישׁ** any one who smites a man *so that he dies*; 2 S. 14. 10 **יִלֵּךְ אֶל־יְהוָה וְהִבֵּאתוֹ אֵלַי** whoever speaks to thee *bring him to me* (it is scarcely necessary to read **וְהִבֵּאתוֹ**, cf. Jer. 2. 27, Song 5. 9, Jos. 2. 17, 20). 1 S. 2. 13, 14 **כָּל־אִישׁ זֹבֵחַ זֶבַח** whenever any one sacrificed the priest's man *would come* . . . *v.* 14. Nu. 21. 8, 2 S. 17. 17, Mic. 3. 5.

§ 56. Vav perf. may follow anything which supplies the ground or condition of a new development. Hence it forms the apodosis to temporal, causal, and conditional sentences or their equivalents, *casus pendens*, &c. Gen. 3. 5 **בְּיוֹם** on the day ye eat *your eyes shall be opened*. Obad. 8. Hos. 1. 4 **עוֹד מְעַט וּפָקַדְתִּי** yet a little, *and I will visit*; and often with **עוֹד**, Ex. 17. 4, Is. 10. 25; 21. 16; 29. 17, cf. 16. 14; 18. 5, 1 S. 2. 31, 1 K. 13. 31.—Is. 6. 7 **נָגַע זֶה עַל־שַׁפְּתַיָּה וְסָר עֲוֹנָהּ** this has touched thy lips, *and thine iniquity shall depart*. Ps. 25. 11 **לְמַעַן שְׁמָהּ** for thy name's sake *pardon*. Is. 3. 16, 17; 37. 29, Nu. 14. 24, Jud. 11. 8, 1 K. 20. 28, 2 K. 19. 28.—*Casus pendens*, Is. 9. 4 **וְהָיְתָה כָּל־קֶאֱמֹן סָאן** for every boot of him that trampeth in the fray . . . *shall be* for burning; 10. 26

וּמִטָּהוּ עַל־הַיָּם וְנִשְׂאוֹ and his rod upon the sea, *he shall lift it up*. Nu. 14. 31, 1 S. 25, 27, 2 S. 14. 10. After. הִנֵּה. Nu. 14. 40 וְעָלִינוּ ; Jer. 23. 39 וְנִשְׂתִּיתִי (so *rd.* = וְנִשְׂתִּיתִי). Ez. 34. 11. Cf. Gen. 47. 23. In all the above uses of vav the apod. has a certain emphasis.

And, of course, vav perf. continues another vav perf. Gen. 3. 22 וְחַי . . . וְאָכַל . . . וְלָקַח . . . וְפָרַשְׁלָח. Deu. 11. 18–20.

§ 57. When there is an adverbial clause the phrase וְהָיָה *and it shall be*, or, *was* (freq.), is often prefixed, particularly when the actions are *fut.* or *frequentative*. Ex. 22. 26 וְהָיָה כִּי־יִצְעַק אֵלַי וְשָׁמַעְתִּי and *when he shall cry unto me, I will hear*; Nu. 21. 9 וְחַי . . . וְהָבִיט . . . וְהָיָה אִם־נִשְׁדָּ אֶת־אִישׁ וְהָבִיט . . . וְחַי and *it was* if a serpent had bitten a man, *he looked . . . and lived*; Jud. 6. 3 וְהָיָה אִם־יִזְרַע יִשְׂרָאֵל וְעָלָה מִדְּיָן and *it was* when Israel had sown, Midian *used to come up*. Gen. 24. 14; 27. 40, 44. 31, Ex. 1. 10; 4. 8, 9; 17. 11; Deu. 17. 18, Jud. 4. 20, 1 S. 3. 9; 16. 16, 1 K. 1. 21; 11. 38.—Gen. 30. 41; 38. 9, Jud. 19. 30, 1 S. 16. 23, 2 S. 14. 26; 15. 5. If *and* be disjoined from verb the impf. must be used, Gen. 12. 12; 30. 42. But frequently impf. without *and* is employed, Gen. 4. 14, Ex. 33. 7–9, 1 S. 2. 36; 17. 25, 2 S. 15. 35, 1 K. 2. 37; 19. 17, 2 K. 4. 10, Is. 2. 2; 10. 27; 14. 3, 4.

Rem. 1. In § 56 the time designations are sometimes very terse; Ex. 16. 6 עֶרֶב וַיִּדְעֶתֶם *at evening, then ye shall know*. Cf. Nu. 16. 5 בֹּקֶר וַיֵּרָא in the morning *he will show*. Jud. 16. 2. Pr. 24. 27 אַחֵר וַיִּבְנֶתְהָ afterwards, *then build thy house*, 1 K. 13. 31. The causal connection also may be very slightly expressed. Gen. 20. 11 there is no fear of God here וְהָרַגְנִי and *they will kill me*. Ru. 3. 9 I am Ruth וַפִּרְשֵׁתָּ therefore spread thy skirt. 2 K. 9. 26 I saw the blood of Naboth yesterday וְשָׁלַמְתִּי and *I will requite thee*. Is. 5. 8 till there be no place וְהוֹשַׁבְתֶּם and *ye be let dwell alone*. 2 S. 7. 9, 14; 14. 7, Gen. 26. 10, 22, Deu. 6. 5, Jud. 1. 15, Pr. 6. 11; 24. 33, 34. Am. 5. 26, 27, and (therefore) ye shall

take up (the unexpressed ground is the exaggerated cultus in contrast to *v.* 25).

Vav perf., however, has acquired the force of a representative of the impf., and may occur in a fut. or freq. sense in any connection. Josh. 22. 28, Is. 2. 2, Jud. 13. 3, 1 S. 15. 28, 1 K. 2. 44. Ex. 6. 6, 2 S. 16. 13. Peculiar Am. 7. 4 **וְאָכַלָּהּ** and it *would* (or *will*, is in act to—the imminent act made pres.) *devour*. The act was not begun.

Rem. 2. The two most common forms of § 57 are Hos. 1. 5 **וְהָיָה בַּיּוֹם הַהוּא וְשָׁבַרְתִּי** *I will break*; and Hos. 2. 23 **וְהָיָה בַּיּוֹם הַהוּא אֶעֱנֶה** *I will answer*, cf. *v.* 18. The latter common in Is. (see exx. at end of § 57). Am. 8. 9, Zeph. 1. 8, with 12.

Rem. 3. In later style **וְהָיָה** sometimes agrees with *subj.*, Nu. 5. 27, Jer. 42. 16; cf. *v.* 17, instead of being used impersonally.

PERF. AND IMPF. WITH SIMPLE VAV (COPULATIVE)

§ 58. In the more ancient and classical language *vav* with perf. is almost invariably conversive. In the declining stages of the speech the *vav* of the form **וְקָטַל** is often simply copulative, *and he killed*; while in post-biblical language the *vav* convers. disappears. In the classical language, however, *vav* with perf. occasionally expresses an action not consequential or successive to what precedes, but co-ordinate with it.

(a) When the second verb merely repeats the idea of the first, being synonymous, or in some way parallel with it. 1 S. 12. 2 **וְאָנֹכִי זָקֵן וְשֵׁבִי** *I am old and grey*; Is. 1. 2 **וְנִמְנְמְנִי וְרִמַּמְתִּי בְּנִים גְּדֻלָּתִי** *I have nourished and brought up children*. Gen. 31. 7 he has cozened me, *and changed* (changing) my hire. Deu. 2. 30, Nu. 23. 19, 1 K. 8. 47, 2 K. 19. 22, Is. 29. 20; 63. 10, Ps. 20. 9; 27. 2; 38. 9, Job 1. 5, Lam. 2. 22, 1 Chr. 23. 1. This differs little from the asyndetous construction. Jos. 13. 1, Lam. 2. 16, Jud. 5. 27.

(b) When the second verb expresses a contrast. 1 K. 3. 11 **לֹא שִׁאַלְתָּ יָמִים . . . וְשִׁאַלְתָּ** thou hast not asked long life . . . *but hast asked*, &c. Jer. 4. 10, thou saidst, Ye shall have peace **וְיָגֵעַ הַחֶרֶב עַד־הַנֶּפֶשׁ** *whereas the sword reaches to the life*. 1 S. 10. 2 he has lost thought of the asses **וְדָאג לָכֶם** *and is concerned about you*. 2 K. 8. 10, Pr. 9. 12. And, in general, when an action is thrown out of the stream of narrative, and invested with distinct importance and independence. Gen. 21. 25 **וְהוֹכַח אֲב'** and Abr. *chid with Abimelek*. Gen. 34. 5 *held his peace*, so 2 K. 18. 36. 1 K. 21. 12 (the *two* points in Jezebel's letter are carried out). 2 K. 18. 4, where, perhaps, each of the acts is emphasised. Is. 1. 8 *and is left*, 22. 14; 28. 26.

(c) But there are many cases where *vav* with perf. appears in simple narrative, and is merely copulative. 1 K. 12. 32; 13. 3; 14. 27; 2 K. 14. 7, 10; 21. 4; 23. 4, and often. The usage becomes more common as the language declines, and comes under the influence of Aramaic. Even in early style the form **וְהָיָה** *and it was* is not quite rare. Am. 7. 2, 1 S. 1. 12; 10. 9; 17. 48; 25. 20, 2 S. 6. 16. In Gen. 38. 5 *rd.* **וְהָיָה** with Sep.

Rem. 1. The perf. with *vav* seems occasionally to resume and restate briefly an event previously described in detail; Jud. 7. 13 **וַנִּפֹּל**, 1 K. 20. 21, Gen. 15. 6? The two cases of **וַנִּעַל** Jud. 3. 23, 2 S. 13. 18 are curious. In 2 S. 7. 18 states how the *two* injunctions of v. 17 were literally carried out. In 1 K. 11. 10 **וַיָּצִיחַ** has almost plup. sense. In 1 K. 6. 32, 35 **וַיִּקְלַע** is freq., distributing the act over several objects; § 54 *b*. In 2 S. 16. 5 the consn. is unusual, two nominal clauses might have been expected. In some cases the text is faulty, as Is. 38. 15 **וַאֲמַר**.

§ 59. The impf. with simple *vav* (copulative) is common in all periods of the language, especially in animated speech. The use of the simple impf., and especially its repetition,

gives the various actions more independence and force than if the ordinary secution with *vav perf.* had been adopted. Gen. 49. 7 **וְאֶחָדָם** . . . **וְאֶחָדָם** *I will divide them . . . and I will scatter them*; Hos. 5. 14 **וְאֶחָדָם** *Sometimes with force of contrast*, Hos. 6. 1 **וְיִרְפֵּאנוּ** *he has torn, but he will heal us*. 8. 13; 13. 8, Is. 5. 29. The asyndetous consn. is only slightly more vivid. Ex. 15. 9, Hos. 5. 15; 6. 3; 9. 9; 10. 2 (common in Hos.). In later style impf. with simple *vav* is used where earlier style would have used *vav perf.*, Ps. 91. 14; and in conditional sentences, Is. 40. 30.

THE MOODS. IMPERATIVE, JUSSIVE, AND COHORTATIVE.

§ 60. The imper. is used, as in other languages, to express a *command*, *advice* (often *ironical*, 1 K. 2. 22, Am. 4. 4), *permission*, or *request*. Besides the ordinary form one strengthened by **ה** may be used, to which or to the ordinary form the precative particle **נָא** is often added; Gen. 27. 26 **הַגִּידִי נָא לִי** *come here and kiss me!* 24. 23 **הַגִּידִי נָא לִי** *tell me!* Ex. 20. 12, 2 S. 18. 23, Nu. 23. 7.

The imper. is only used in 2nd pers.; for other persons the impf. (juss., coh.) must be employed; Gen. 18. 4 **וְקַחנָא** *let some water be brought*. Even for the 2nd pers. the impf. is often used, § 45, R. 4. Gen. 44. 33, 1 K. 1. 2.

The imper. cannot be used with negative particles. The impf. must be used, whether with **לֹא**, expressing a *command*, or with **אַל**, expressing oftener *dissuasion*, *deprecation*. In the latter case the juss. is very common. Gen. 45. 9 **וְדַהּ** *come down to me, delay not*; Deu. 9. 7 **וְזָכַר** *remember, forget not*. Gen. 18. 3; 26. 2; 37. 22, Deu. 31. 6, 2 K. 18. 26–32, Is. 6. 9, Jer. 4. 3, 4. Ex. 20. 3 *seq.*

Rem. 1. While the lengthened imper. originally expressed some subjective emphasis on the part of the speaker,

it is often difficult to see any difference between the forms in usage, comp. Jud. 9. 8 with v. 14, 1 S. 9. 23. The extended form seems more courteous than the abrupt shorter form, but euphony always exerts an influence. In some cases the longer form has become fixed, as *חָלְצָה hasten*, עִירָה *awake*, הֵגִישָׁה *bring near*, הִשְׁבַּעָה *swear*, הִקְשִׁיבָה *listen* (exc. Job 33. 31), and others.

Rem. 2. The imper. is sometimes interjected in descriptions of the fut., the speaker himself taking part in the events described, and directly addressing the subject of them. This imper. is equivalent to a strong subjective expression of fut., e.g. Is. 54. 14 הִקְיָי *be far* = *thou shalt be far*, Ps. 110. 2, Job 5. 22, 1 S. 10. 7, Is. 37. 30; 65. 18.

Rem. 3. In higher style the plur. imper. is used when no definite subj. is addressed; Is. 13. 2 שֶׁאֲרֵינָם *lift up a signal!* = *let a signal be lifted up!* 14. 21, and often.

Rem. 4. A number of imper. may follow one another, particularly in animated speech. Gen. 27. 19, Jer. 5. 1. Various forms appear. 1. לֵךְ וְאָמַר *go, say*, Deu. 5. 27, 2 S. 7. 3, 1 K. 18. 8, 19, 41, 44; 19. 5, Hos. 1. 2. 2. לֵךְ וְאָמַר *go and say*, 1 K. 22. 22, &c. 3. לֵךְ וְאָמַרְתָּ, Deu. 12. 28, Jud. 4. 6, 2 S. 7. 5, 1 K. 19. 11, Is. 6. 9. 4. הֵלֹךְ וְאָמַרְתָּ, Jer. 2. 1; 3. 12, and often in Jer., 2 S. 24. 12, 2 K. 5. 10.

Not uncommon formulas are, 1 K. 20. 7 וְעֵרָנָה וְיָרָאוּ, v. 22 sing., Jer. 2. 19. Different order, Jer. 5, 1 וְיָרָאוּ וְעֵרָנָה, cf. both forms, 1 S. 23. 22, 23.

§ 61. Jussive and Cohortative.¹—Besides the ordinary impf. there are two modified forms of it, the so-called Cohortative and the Jussive. The former, used in the *first* person, expresses the *desire, will, or intention* of the speaker when he himself is subj. of the action; the juss., used in second and third pers., expresses the speaker's *desire, will, or command* when others are the subj. of the action. The

¹ The impf. &c. of an Ar. verb. in 3rd pers. is as follows :—

	<i>Impf.</i>	<i>Subj.</i>	<i>Juss.</i>	<i>Energic.</i>
3 s.	yaqtulu	yaqtula	yaqtul	yaqtulanna, yaqtulan,
3 pl.	yaqtulūna	yaqtulū	yaqtulū	p. yaqtula.

first form is called by some the Intentional; others embrace both under the name Voluntative.

When special cohort. and juss. forms exist they are generally used to express the senses just noted, but by no means uniformly, the simple impf. being often found where the modified forms might have been employed. Job 3. 9 *אֶל־יָרְאָה* with 20. 17 *אֶל־יָרְאָה*.

§ 62. Use of Cohort.—The coh. or intentional is used to express the *will* of the speaker in ref. to his own action, Deu. 12. 20 *אֶכְלֶה בָּשָׂר* *I would eat* flesh; 17. 14 *אֲשִׁימָה* *I will set* a king over me; 13. 7 *נִלְכָּה וְנַעֲבֹדָה א' וְנִלְכָּה וְנַעֲבֹדָה א'* *we will go and serve* other gods. The particle *נָא* is often added, Gen. 18. 21 *אֲרִדָּה נָא* *I will go down*, Ex. 3. 3, Jud. 19. 11, 13, Is. 5. 1. The cohort. form is only occasional with neg., 2 S. 24. 14 *וְגִיד אָדָם נִפְלֶה נָא בְיָדִי וְנָא אֶל־מַלְאָכָה* ... but into the hand of man *let me not fall*; Jer. 17. 18; 18. 18, Jon. 1. 14, Ps. 25. 2; 69. 15. When there are several verbs one may have coh. form and the others not, or all may have it. Comp. Is. 1. 24, Gen. 24. 57, Ps. 26. 6 with Gen. 22. 5; 33. 12, 2 S. 3. 21, Hos. 2. 9; 6. 3, Ps. 27. 6.—Thus when the speaker is free the coh. expresses intention or determination, or it may be desire; when he is dependent on others it expresses a wish or request. Gen. 11. 3, 4, 7; 12. 2, 3; 33. 14; 50. 5, Nu. 21. 22, Deu. 2. 27, Jud. 12. 5, 1 S. 28. 22, 2 S. 16. 9, 1 K. 19. 20.

§ 63. Use of Jussive.—The juss. is used—(a) to express a command; 1 S. 10. 8 *יָבִיחַ הַחֹדֶל שִׁבְעַת יָמִים* seven days *thou shalt wait*. Particularly in neg. sentences, Deu. 3. 26 *עַד אֵלַי עוֹד אֶל־דְּבַר אֶל־דְּבָרָה לֹא יִשְׁמָע לְךָ* *listen not, nor consent*, Am. 5. 5; but in impassioned language *אֵל*

is retained, Hos. 4. 15, Ob. 12-14.—Gen. 22. 12; 30. 34; 33. 9; 45. 20, Deu. 15. 3.

(b) To express advice or recommendation; Jud. 15. 2 her sister is prettier **לְהַתְּחַתִּיהָ** *have her* instead of her; Gen. 41. 33 **יֵרָא פְּרָעָה אִישׁ וַיִּשְׁתַּחֲוֶהוּ** (so Baer) *let Ph. look out a man and place him*; v. 34. Ex. 8. 25, 1 K. 1. 2; 22. 13.

(c) To express a wish, request, or entreaty; 1 S. 1. 23 **תִּשְׁבַּעַנָּא יְהוָה יְקוֹם י' דְּבָרֵי** *may Je. fulfil his word*; 1 K. 17. 21 **תִּשְׁבַּעַנָּא נַפְשֵׁהּ לְדָרְהָ** *may the soul of this child return*; Gen. 18. 30 **אַל־תִּחַר אַחֲרַי** *be not angry, Lord*. Gen. 13. 8; 19. 7; 26. 28; 30. 24; 31. 49; 44. 33; 45. 5, Ex. 5. 21, Nu. 23. 10, 1 S. 24. 16, 2 S. 19. 38, 1 K. 20. 32.

Rem. 1. In a few cases the coh. appears in 3rd pers., Deu. 33. 16 (*rd. תבואה?*), Is. 5. 19, Ps. 20. 4, Job 11. 17. On the other hand a few cases occur of juss. in 1st pers., 1 S. 14. 36, 2 S. 17. 12, Is. 41. 23 (Kth.), 28. These facts might suggest that coh. was at one time a complete tense-form (like Ar. *energetic*), and that the same was true of juss. At present the fragmentary forms supplement each other.

Rem. 2. Except in neg. sent. the juss. of 2nd pers. is rare, the imper. being used. in 2nd pers. 1 S. 10. 8, Ez. 3. 3 (Sep. points *Kal*), Ps. 71. 21. It is also rarely that the juss. is used after **לֹא**; Gen. 24. 8, 1 Sam. 14. 36, 2 S. 17. 12; 18. 14 (coh.), 1 K. 2. 6, Ez. 48. 14. Deu. 13. 1.?

Rem. 3. The form **יִסְפֶּה** &c. (hiph. of **סָפַה**) occurs with no juss. sense, *e.g.* Nu. 22. 19, Deu. 18. 16, Hos. 9. 15; Jo. 2. 2, Ez. 5. 16. So Gen. 4. 12 (hardly from being apod. of a condition). There seems a confusion with *Kal* of **אָסַף** as a **פֶּאֶס**; cf. 2 S. 6. 1, Mic. 4. 6, Ps. 104. 29.

On some anomalous uses of juss. and coh. cf. § 65, R. 5. 6.

THE MOODS WITH LIGHT VAV

§ 64. Imper. with simple vav.—The imper. with simple vav following another imper. expresses the certain *effect* of the first, or it may be its *purpose*. The first imper. in this case virtually expresses a condition which carries with it the second as a consequence. Gen. 42. 18 וְזאת עֲשׂוּ חַיִּי do this and live; 2 K. 5. 13 רַחֵץ וְטָהַר wash and become clean; Is. 45. 22 פֶּנּוּ אֵלַי וְהוֹשַׁעְנִי look unto me, and be saved. Sometimes the certain *issue* rather than strict consequence is expressed, as in the ironical concession, Is. 8. 9 הִתְאַזְרוּ גִּירְתִּי gird yourselves, but (ye shall) be confounded. 2 K. 18. 31, Am. 4. 4; 5. 4, 6, Jer. 25. 5; 27. 12, Ps. 37. 27. Without *vav*, Hos. 10. 12, Song 4. 16, Pr. 20. 13.

§ 65. Juss. and coh. with simple vav.—The coh. and juss. with simple vav are greatly used to express *design* or *purpose*; or, according to our way of thought, sometimes *effect*. If the purpose-clause be neg. לֹא with indic. is almost always used.

(a) After an imper., or anything with imper. sense, as coh. or juss. Gen. 27. 4 הַבִּיאָה לִי וְאָכְלָה bring to me that I may eat; Ex. 14. 12 מִפְּנֵי וְנַעֲבָדָה אֶת־מִצְרַיִם leave us alone, that we may serve Egypt; Jud. 6. 30 הוֹצֵא וְיָמָת אֶת־בְּנֵךְ bring out thy son, that he may die; Ex. 32. 10 הִנִּיחָה לִּי וְיִחַר־אַפִּי let me alone, that my anger may burn; Gen. 42. 2 שָׁבְרוּ־לָנוּ וְנָחִיָּה וְלֹא נָמוּת buy corn for us, that we may live, and not die; 1 S. 5. 11 וְיָשָׁב וְלֹא שְׁלָחוּ . . . וְיָמִית אֹתִי send away the ark that it may return, and not kill me; 2 S. 13. 25 וְלֹא נִכְבֵּד עָלֶיךָ let us not all go, that we be not burdensome to thee. Cf. Rem. 1.

(b) After clauses expressing a wish or hope. Jud. 9. 29 וְיָתֵן אֶת־הָעָם הַזֶּה בְּיָדִי וְאֶסְרֶה would that this people were in my hand, that I might (then I would) remove Abim.

Is. 25. 9, Jer. 8. 23; 9. 1; 20. 10 (after **אוֹלִי**, cf. coh. Ex. 32. 30), Ps. 55. 7, Job 6. 9, 10; 13. 5; 22. 28; 23. 3-5; 16. 20, 21 my eye drops (= a prayer) *that he would vindicate*.

(c) After neg. sentences. Nu. 23. 19 **לֹא אִישׁ אֵל יִכְבֹּד** God is not a man, *that he should lie*; cf. inf. 1 S. 15. 29. Ps. 51. 18 **לֹא תִחְפֹּץ נֶבֶחַ וְאַתְנָה** thou desirest not sacrifice, *that I should give it*. 2 K. 3. 11, Is. 53. 2, Ps. 49. 8-10; 55. 13. Without *and*, Job 9. 33 there is no daysman, *that he might lay his hand upon us both*. So *v.* 32.

(d) After interrog. sentences. 1 K. 22. 20 **מִי יַפְתֶּה** **אֶת־אַחָאָב וְיַעַל** who will entice Ahab *to go up*? Am. 8. 5 **מִתִּי יַעֲבֵר הַחֹדֶשׁ וְנִשְׁבִּירָה שֶׁבֶר** when will the new moon be over, *that we may sell corn*? Ex. 2. 7, 1 S. 20. 4, 1 K. 12. 9 (cf. inf. *v.* 6), 2 K. 3. 11. Is. 19. 12; 40. 25; 41. 26, 28, Jer. 23. 18 (*rd.* last word **וְיִשְׁמַע**, cf. *v.* 22), Hos. 14. 10 (Jer. 9. 11), Jon. 1. 11, Lam. 2. 13, Job 41. 3, Est. 5. 3, 6.

Instead of vav with juss. or coh. the more vigorous imper. with vav may be found in the above cases, *a-d*. Gen. 20. 7; 45. 18, Ex. 3. 10, 2 S. 21. 3, 1 K. 1. 12, 2 K. 5. 10; 18. 32; Ps. 128. 5, Job 11. 6, Ru. 1. 9.

Rem. 1. Additional exx. of § 65*a*. Gen. 13. 9; 18. 30; 19. 20; 27. 21; 30. 25, 28; 42. 20, Ex. 8. 4; 14. 15, 16, Nu. 14. 42; 21. 7; 25. 4, Deu. 1. 42; 5. 28, 1 S. 9. 27; 11. 3; 15. 16; 17. 10; 18. 21; 28. 7, 2 S. 14. 7; 16. 11, 1 K. 13. 6, 18; 18. 27, 2 K. 5. 8; 6. 22, Is. 2. 3; 5. 19; 55. 3, Jer. 37. 20; 38. 24, Hos. 2. 4, Ps. 45. 12; 81. 9, 11; 83. 5; 90. 14, Job 13. 13.

In the cases *a-d*, Ar. uses *fa* with subjun. Occasionally Heb. uses vav with volunt. to express design even after the indic. in the past, as Lam. 1. 19 **בָּקְשׁוּ אֹכֶל וְיִשְׁכּוּ** they sought food *that they might revive* their soul (cf. inf. *v.* 11). Is. 25. 9, 1 K. 13. 33, 2 K. 19. 25.

Rem. 2. The idea of *design* expressed by the consn. is illustrated by its interchange with **ל** and inf., *e.g.* 1 K. 12. 6 inf. with *v.* 9 juss., 1 K. 22. 7 with *v.* 8, cf. Deu.

17. 17 with *v.* 20. *Effect* is rather expressed by *vav* perf., וְהָיָה not וְהָיָה, though the distinction is not always apparent; comp. 1 S. 15. 25 coh. with *v.* 30 *vav* perf. Ex. 8. 12, 1 S. 24. 16, 2 S. 21. 6, 1 K. 1. 2. The juss., however, does not express effect simply *so as that*, apart from design; though there is a tendency to put design into the action rather than the agent, and this might explain some cases of juss.; cf. § 149, R. 3.—On the other hand, in negative sent. *vav* perf. often expresses the effect or consequence of the action, the whole compound expression (first verb and its consequence *vav* perf.) being under the neg.; Deu. 7, 25, 26 וְלֹא-תִבְיָא וְהָיִיתָ . . . לֹא תִחַמְדָּר thou shalt not covet *and take*, thou shalt not bring it to thy house *and so become* a curse. Ex. 33. 20, Deu. 19 10; 22. 4, Is. 28. 28, Ps. 143. 7.

Rem. 3. The neg. apod. is usually subordinated by וְלֹא (or לֹא) with *ordinary* impf. The form וְלֹא rather co-ordinates its clause to the preceding one, Deu. 33. 6, Gen. 22. 12, Jud. 13. 14, Ps. 27. 9, though some cases may seem dubious, Nu. 11. 15, 1 S. 12. 19, Ps. 69. 15, cf. both neg. Pr. 27. 2.

Rem. 4. The *vav* is occasionally omitted. Ps. 61. 8 מִן יִצְרָחוּ (imp. *pi.* מְנָה) enjoin *that they keep him*. Ex. 7. 9, Is. 27. 4, Job 9. 32, 33, 35, Ps. 55. 7; 118. 19; 119. 17. In Ps. 140. 9 *rd.* perhaps יִרְיֵמוּ and attach to *v.* 10.

Rem. 5. Some uses of coh. are peculiar. (a) It is not unnatural that the coh. or intentional should be used to express an action which one resigns himself to do, though under external pressure—a subjective *I must*. Is. 38. 10 אֲלֵכָה, Ps. 57. 5, Jer. 3. 25? (b) Its use is also natural when a narrator recalls and repeats dramatically his thoughts and resolutions on a former occasion, as the Bride recites the resolutions she formed in her dreams, Song 3. 2, cf. 5. 2. So perhaps Ps. 77. 4, 7, Hab. 2. 1, Job 19. 18? But Ps. 66. 6 נִשְׂמְחָה שָׁם there *did we rejoice*, can hardly be so explained (though impf. might be according to § 45, R. 2). Other cases occur where its usual sense cannot be attached to coh. The form, however, is but a fragment of a mood, which possibly had originally a wider range of meaning. There is also a tendency in the later stages of a language

to use the stronger forms without the special force they have in earlier times. Thus the coh. seems sometimes to be merely an emphatic impf., and rhythm may occasionally have dictated the form. Jer. 4. 19, 21; 6. 10, Ps. 42. 5; 55. 3, 18; 88. 16, Is. 59. 10.—In several cases after ער, Pr. 12. 19, Ps. 73. 17. Cf. Lam. 3. 50, where juss. יִרָא is parall. to יִשְׁקִיף, not as Ps. 14. 2.

Rem. 6. The use of juss. forms, especially in later books, is full of difficulty. According to Mass. pointing (the strict moods being omitted) the following forms are in use:—

perf. 1a הִקְטִיל	impf. 1b יִקְטִיל	simple perf. and impf.
2a וְהִקְטִיל	2b וְהִקְטִיל	regular convers. forms.
3a וְהִקְטִיל	3b וְהִקְטִיל	vav copulative.
	4b וְהִקְטִיל, וְהִקְטִיל	the modified form

with or without simple vav used in the senses of the simple impf., e.g. in descriptions of past and present (= 1b), and as vav perf., &c. (= 2b, 3b). While 3a is in the main late (§ 58), 3b is common at all times in animated speech. The difficulty lies with 4b; e.g. Job 13. 27 וְהִקְטִיל בְּפִי רִגְלִי *and thou settest my feet in the stocks* (the form preserved in the quotation, 33. 11). Ps. 11. 6, Is. 12. 1, Pr. 15. 25, Job 18. 9, 12; 20. 23, 26, 28; 27. 22, &c. Again, Joel 2. 20 וְהִקְטִיל בְּאֶשׁוֹ *his smell shall come up and his stink shall ascend*, where וְהִקְטִיל = וְהִקְטִילָהּ or וְהִקְטִילָהּ; Zeph. 2. 13 וְהִקְטִיל יָדוֹ *and he shall stretch his hand*, for וְהִקְטִילָהּ or וְהִקְטִילָהּ. I K. 8. 1; 14. 5, Mic. 3. 4; 6. 14, Lev. 15. 24; 26. 43, Ez. 14. 7, Is. 35. 1, 2; 58. 10, Dan. 8. 12; 11. 4, 10, 16–19, 25, 28, 30, &c.

It is perhaps well to endeavour to fit some known juss. sense on each case as it is met with, though it may prove a waste of ingenuity. Further, while the general principles of Syntax may be common to all the Shem. languages, appeals to analogies from cogn. languages are often precarious. The reader for ex. who calls in the use of Ar. *au*, *or*, with subj. in the sense of *unless*, *or else*, to explain the juss. Is. 27. 5 וְהִקְטִיל אוֹ *or that (unless) he take hold*, will be disconcerted to find in the next verse a juss. יִשְׁרָשׁ in a plain affirmative sentence.¹

¹ Appeal to Ar. *au* in Is. 27. 5 is all the more precarious, inasmuch as the indic. is permissible after *au*. Cf. a case Noeld. *Carm. Arab.* 5. 7.

As many juss. forms cannot be understood in a juss. sense, many scholars are inclined to go behind the Mass. tradition, and point according to what is supposed to be classical usage. Two main lines of emendation present themselves: 1. to point י or י (vav conv.) in a number of cases where Mass. has י with juss. forms. *E.g.* Job 34. 37 יִּי for יִי, Is. 63. 3 יִי for יִי. Pr. 15. 25, Job 15. 33; 20. 23; 27. 22, &c. 2. To substitute indicative (defectively written) for juss. of Mass. *E.g.* Mic. 3. 4 יִּיִּי for יִּיִּי. Deu. 32. 8, Ps. 85. 14, Job 34. 29, &c. In cases where there is consonantal shortening in the form only the first method is available; in cases where there is mere vowel difference either method may be used, *e.g.* Job 13. 27 יִּיִּי may be read יִּיִּי or יִּיִּי as may seem necessary. 3. These two principles may need to be supplemented by more or fewer of the assumptions referred to, § 51, R. 5.

Unfortunately even these very wide operations on the Mass. text fail to explain all the instances. Cases like Jo. 2. 20, Dan. 11. 4, 16, Lev. 15. 24, Ez. 14. 7, &c. remain. In these cases the juss. seems used as an ordinary impf., and the question is raised how wide the usage may be. While therefore it is of course legitimate to subject any case of Mass. pointing to criticism, sporadic emendations, so long as uncertainty remains on the *general* question, afford little satisfaction.

The state of the question being understood the following cases may be looked into. Exx. of יִּי Is. 12. 1, Job 10. 16, Ecc. 12. 7, Dan. 11. 10, 18, 19, 28. יִּי Zeph. 2. 13, Ps. 85. 14, Job 13. 27; 24. 25; 33. 11, Dan. 11. 17. יִּי Is. 35. 1, 2; 61. 10, Zech. 10. 7, Pr. 23. 25, &c. הִי Gen. 49. 17, 1 S. 10. 5, Lev. 15. 24, Ps. 72. 16, Job 18. 12; 20. 23; 24. 14. הִי *hiph.* Is. 27. 5; 42. 6, Job 18. 9. הִי *hiph.* 1 S. 2. 10, 2 S. 22. 14, Job 37. 4, 5; 40. 9 (nowhere in indic.). הִי *hiph.* Job 15. 33; 27. 22, Dan. 8. 12, cf. Ps. 68. 15. הִי *hiph.* Mic. 3. 4, Job 34. 29. הִי Is. 50. 2, Job 36. 14. הִי Ps. 72. 13 and often. הִי *hiph.* Ps. 11. 6, Job 20. 23. הִי Nu. 24. 7, 1 S. 2. 10, Mic. 5. 8.—Nu. 24. 19, Deu. 28. 8, 21, 36; 32. 8, 18, 1 K. 8. 1, Is. 27. 6; 63. 3, Hos. 14. 7, Mic. 6. 14; 7. 10, Jer. 13. 10 (cf.

coh. 3. 25; 4. 19, 21), Nah. 3. 11, Zech. 9. 5, Mal. 2. 12? Ez. 14. 7 with Jo. 2. 20, Zeph. 2. 13, Ps. 12. 4; 25. 9; 47. 4; 58. 5; 90. 3; 107. 29, Job 10. 17; 17. 2; 20. 26, 28 (cf. 36. 15); 23. 9, 11; 27. 8; 33. 21, 27; 34. 37; 38. 24; 40. 19, Pr. 12. 26; 15. 25, Lam. 3. 50, Dan. 11. 4, 16, 25, 30.

The frequency with which certain words appear anomalously in the juss., and the place of others in the clause, suggest that rhythm sometimes dictated the form (Job 23. 9, 11). The fact that the anomalous juss. is often at the head of the clause has little meaning, as this is the usual place of the verb.—Pointing like Ex. 22. 4 כִּי יִבְעֹר אִישׁ seems due to the accentual rhythm, and no more implies an intermediate יִבְעֹר than מִיִּנְקָה implies anything but מִיִּנִי. Cf. Job 39. 26; 22. 28, Ps. 21. 2; 104. 20?

GOVERNMENT OF THE VERB

THE ACCUSATIVE

§ 66. Verbs subordinate other words to themselves in the *accusative* case. This accus. is of various kinds. Besides the acc. of the object, verbs may subordinate words to themselves in a freer way, in what may be called the adverbial accus., *e.g.* in definitions of *place* and *time*. Again, the action of the verb may reach its object not directly, but through the medium of a preposition. Very many so-called prepositions, however, are really nouns, and stand themselves in the adverbial *acc.*

The accus. termination *a* in the Shemitic speeches is probably the remains of a demonstrative particle (Eth. *ha* or *a*), which indicated the *direction to* of the verbal action or the verbal state, and this demonstrative nature of the case explains its very wide usage.¹

¹ With this idea of *direction to* of the verbal action or *bearing on* of the condition expressed by the verb is to be compared the use of prep. ל with *obj.* in Aram. and later Heb.

The chief accusatives are these—(1) The acc. of *absolute object* or infin. abs., with which may be connected the *cognate acc.* (2) The acc. in definitions of *time, place, and measure.* (3) The acc. of *condition*, or state of subject or object of the verbal action, including acc. of *manner* of the action. (4) The acc. of *specification*, or, as it is called, of *respect.* (5) The acc. of the direct *object* of transitive verbs. (6) Certain other accusatives, less common or doubtful in Heb., as the acc. of *motive* or purpose of the action; the acc. after *הָיָה* *to be*, &c.; and that after certain particles as *הִנֵּה* *behold*, &c.

1. The Absolute Object

§ 67. (a) Any verb, transitive or intransitive, may subordinate its own inf. abs. or *nomen verbi* in the acc., with the effect of adding force to the predication. Gen. 2. 17 מוֹת *thou shalt die*; 18. 18 הָיָה לְהִי גֵדוֹל *he shall be a great nation*; Is. 6. 9 שְׁמַעוּ שְׁמַעוּ *hear ye indeed*. This acc. mostly precedes the verb, but may follow it, and does so always in the case of *imper.* and *ptcp.* See Inf. Abs. § 86.

(b) Cognate accus. The cognate noun may be subordinated in the same way as an inner acc. in order to strengthen the verb; 1 S. 1. 6 וְהָעֶסְתָּה צָרָתָהּ בְּכַעַס *and her rival (fellow-wife) continually aggrieved her*; Lam. 1. 8 יִבְשׁוּ בָשֶׁת חַמָּה חַמָּה יְרוּשָׁלַם *Jer. sinned (a sin)*; Is. 42. 17 יִבְשׁוּ בָשֶׁת הַבְּזוּזִים בַּפֶּסֶל *they shall be ashamed (with shame)*. 1 K. 1. 12, Is. 21. 7, 24. 16; 66. 10, Mic. 4. 9, Hab. 3. 9, Ez. 25. 12, Zech. 1. 2, Job 27. 12, Ps. 14. 5; 106. 14.

More frequently the cognate acc., instead of strengthening the action absolutely, expresses a concrete instance of the effect or product of the action; 2 K. 12. 21 וַיַּקְשֹׁרוּ קֶשֶׁר *and they made a conspiracy*, so 15. 30; Gen. 40. 8 חֲלֹם חֲלֵמָנוּ *we have dreamed a dream*. Ex. 22. 5, Josh. 7. 1; 22. 20, 31. Usually this acc. is strengthened either (1) by a *gen.*, or (2) by one or more *adj.* 1 S. 20. 17 אֶהְיֶה נֶקֶשׁוּ אֲדָבָיו *and I shall be a reproach to my enemies*.

he loved him with his love for his own soul; Jer. 22. 19 *he shall be buried with the burial of an ass*; 2 K. 13. 14 *he was sick of his disease*. Lev. 26. 36, Deu. 16. 18, Josh. 9. 9, 2 S. 4. 5, Is. 14. 6; 27. 7; 45. 17, Jer. 30. 14, Zech. 7. 9, *cf.* Ps. 139. 22. With *adj.*, Gen. 27. 34 *he cried with an exceeding loud and bitter cry*. Gen. 12. 17; 50. 10, Deu. 7. 23, Josh. 22. 31, Jud. 21. 2, 1 S. 17. 25, 2 S. 13. 15, 36, 1 K. 1. 40, 2 K. 4. 13, Jer. 8. 5; 14. 17, Zech. 1. 14, 15; 8. 2, Jon. 1. 10, Neh. 2. 10.

Rem. 1. When *abs. obj.* is *inf. cons.* it is generally introduced as a comparison, with *כִּי*, Is. 19. 14; 34. 4, *cf.* noun, 30. 14; but *acc. simply* (as *Ar.*) also occurs, Is. 24. 22; 33. 4.

Rem. 2. The cognate *acc.* may be *plur.*, Gen. 12. 17; 30. 8, 37, Ez. 16. 38. Occasionally too a noun from a different root but cognate in sense is used, Is. 14. 6 (clause instead of *gen.*), Jer. 20. 11; 31. 7, Zech. 8. 2. *Cf.* Ps. 13. 4 *sleep* (the sleep of) *death*; Ps. 76. 6, Pr. 3. 23.

Rem. 3. Perhaps it should be considered a form of cognate *acc.* when verbs of *expression* (speak, cry, weep, &c.) or of conduct subordinate the organ of expression or acting in the *acc.*, 2 S. 15. 23 *all the land* *were weeping with a loud voice*, Prov. 10. 4 *he who works with a slack hand*. Deu. 5. 19, 1 K. 8. 55, Is. 19. 18, Ez. 11. 13, Ps. 12. 3; 63. 6; 109. 2, Ezr. 10. 12. *Cf.* Jer. 25. 30 with a *hêdad*.

2. Free Subordination to the Verb of Words in the Acc.

§ 68. *Acc. of time*.—Definitions of time are put in *acc.*

(a) In answer to the question *when?* Hos. 7. 5 *on the day* of our king; 2 S. 21. 9 *in the beginning* of barley harvest; Ps. 127. 2 *he giveth to his beloved in sleep*. Gen. 14. 15; 27. 45; 40. 7, Hos. 1. 2; 7. 6, Ps. 91. 6 (*at noon*; elsewhere with prep. *בְּ*);

Ps. 119. 62 **לִילָה חַצוֹת** *at midnight*; Ps. 5. 4; 6. 11. (b) In answer to *how long*? Gen. 3. 14 **כָּל־יְמֵי חַיֶּיךָ** *all the days* of thy life; Hos. 3. 4 **יָמִים רַבִּים יֵשְׁבוּ** *many days* shall they abide. Or, *how many*? of time; Gen. 7. 4, 24; 14. 4; 15. 13.—Gen. 21. 34; 27. 44.

§ 69. Acc. of place.—Definitions of place are put in acc. (a) In answer to the question *where*? In prose this is usual with the words **בֵּית** *house*, **פֶּתַח** *door*, and some others, but chiefly when the definition of locality is general, prepositions being used when it is more precise. This acc. is also generally defined more fully by a following *gen.* Gen. 24. 23 **הֲיֵשׁ בֵּית־אָבִיךָ מָקוֹם** *is there room in thy father's house*? 2 S. 9. 4 **בֵּית מְכִיר הִנֵּה־הוּא** *he is at the house of M.*; Gen. 18. 1, 10 **יָשָׁב פֶּתַח־הָאֹהֶל** *as he sat at the door of the tent.*—Gen. 38. 11; 45. 16, Ex. 33. 10, Josh. 1. 4, 15; 12. 1; 23. 4, 1 K. 19. 13, 2 K. 2. 3, Is. 3. 6, Jer. 36. 10. Gen. 28. 11 *at the place of his head*, 1 S. 26. 7; Ru. 3. 8, 14 *at the place of his feet*. Without a following *gen.*, Ru. 2. 7. Proper names compounded with **בֵּית** are similarly construed, 2 S. 2. 32, Hos. 12. 5. Comp. Jer. 27. 18 with *v.* 21.

(b) In answer to *whither*? Gen. 27. 3 **צֵא הַשָּׂדֶה** *go out to the field*; 45. 25 **וַיָּבֹאוּ אֶרֶץ כְּנָעַן** *and they came to the land of C.* The **ה** of direction is frequently appended, Gen. 24. 16 **וַתֵּרֶד הָעֵינָה** *and she went down to the fountain*; 12. 5; 39. 1, 12; 42. 38; 43. 17. Of course prepp. (**עַד**, **אֶל**, &c.) may be used before noun of *place*, and must be used with names of *persons*, to which, too, the **ה** local cannot be appended; Gen. 45. 25 **וַיָּבֹאוּ אֶרֶץ כְּנָעַן אֶל־יַעֲקֹב** *to the land of C. to Jacob* (cf. Jer. 27. 3). The prep. is used also with creatures, Gen. 31. 4 **הַשָּׂדֶה אֶל־צֹאנוֹ** *to the field to his flock.*—Gen. 13. 10; 24. 27, Ex. 4. 9; 17. 10, Josh. 6. 19, 24, Jud. 1. 26; 19. 18, 1 S. 1. 24; 17. 17, 20, 2 S. 20. 3, Is. 14. 11,



Jer. 16. 8; 18. 2, 3, Nah. 2. 6.—In Ez. 11. 24; 23. 16 **בְּשָׂדִים** is now name of the country; Jer. 50. 10; 51. 24, 35.

(c) In answer to *how far?* Gen. 7. 20, 1 K. 19. 4, Ez. 41. 22, Jon. 3. 4.

Rem. 1. In elevated speech and poetry words are put in acc. in answer to *where?* more freely, 1 K. 8. 43 *in heaven*, Is. 16. 2 *at the fords*, 15. 8; 45. 19 *in a waste* (in vain), 2 Chr. 33. 20. In 1 S. 2. 29 **מֶעַן** is corrupt in some way. Job 22. 12, Ps. 92. 9, *height* is scarcely acc. of place but concrete for adj. as predicate, thou *art height* = high; cf. Ps. 10. 5, Is. 22. 16. In the frequent **אֶת־פְּנֵי**, 1 S. 1. 22; 2. 11, 17, 18, Ex. 34. 23, &c., **אֶת** is prep.

Rem. 2. The acc. *whither?* is also used freely; Gen. 31. 4 *called Rachel to the field*, 31. 21 set his face to *mount* Gilead, Is. 10. 32 wage his fist *toward the mount*, Is. 40. 26, Ps. 55. 9, Job 5. 11, Ps. 134. 2, Lam. 5. 6.—The force of the ה of direction has in many cases become enfeebled, e.g. **שָׁמָּה** = *there*; so it is used with prep. of motion *to* Josh. 13. 4, Ez. 8. 14, Ps. 9. 18; and even with prep. *in* and *from*, Josh. 15. 21, Jer. 27. 16. In later style it becomes a mere ornate ending, Ps. 116. 14, 15, 18; 124. 4; 125. 3, though perhaps for sake of rhythm earlier, Hos. 8. 7; 10. 13, Ps. 3. 3.

Rem. 3. When questions *how long?* *how far?* &c. are answered in *numbers*, it is strictly the numeral that is in acc. The case of the thing enumerated will depend upon the numeral, being e.g. in *gen.* after numeral, **עֶשְׂרֵת לַיָּמִים** *ten times*, Gen. 31. 7, or in apposition with it, or possibly in the acc. of specification after it, as **יָמֵי אַרְבָּעִים** *forty days*. See § 37, R. 6. Possibly under this acc. comes the use of **מִסְפָּר** *according to the number*, Job 1. 5, Jer. 2. 28, Ex. 16. 16. Or it is acc. of limitation.

Rem. 4. The verb **בֹּא** *to come*, when = *come upon* in a hostile sense, has often acc. *suff.* of person in poetry and later style, Is. 28. 15, Job 15. 21; 20. 22, Ps. 35. 8; 36. 12. With *noun* Is. 41. 25 (though **יָבֵם** has been suggested), Ez. 38. 11. In a favourable sense, Ps. 119. 41, 77. Similarly **אָחַז** *to come upon*, Job 3. 25.

§ 70. Acc. of condition.—Any word describing the *condition* of the subject or object of an action during the action is put in the acc.; and so words describing the *manner* of the action. (a) Gen. 15. 2 וְאֵנֹכִי הוּלֵךְ עֵרִירִי seeing *I go childless*; Is. 20. 3 הָלַךְ עַבְדִּי עָרוֹם וְיָחָף my servant has *walked naked and barefoot*; Prov. 1. 12 נִבְלָעִים חַיִּים let us *swallow them up alive* (1 K. 20. 18). Or even when no verb is used, 2 S. 12. 21 הֵילֵךְ חַי for the sake of the child *when alive* (1 K. 14. 6 her feet *as she came*). In general an indef. adj. or ptcp. descriptive of a definite word (pron. or def. noun) may be considered in the acc. of condition. Exx. with subj., Gen. 25. 8, 25; 37. 35, Deu. 3. 18, Josh. 1. 14, 1 S. 19. 20, 1 K. 22. 10, 2 K. 18. 37; 19. 2, Am. 2. 16, Job. 1. 21; 19. 25; 24. 10, Ps. 109. 7, Ru. 1. 21. Exx. with obj. Gen. 3. 8; 21. 9; 27. 6, 1 K. 11. 8, Is. 20. 4; 57. 20, Hag. 1. 4, Ps. 124. 3, Job 12. 17.—So even nouns that approach the nature of adj., Gen. 38. 11 abide *a widow* (in widowhood), 44. 33 let him abide *as a servant*; perhaps Is. 21. 8 he cried *like a lion*, Job 24. 5, *as wild-asses*.—With Jon. 1. 6 מִהֲלָקָה נֹרֵדִים what meanest thou *sleeping*? cf. Kor. 74. 50.

(b) Words describing the *manner* of the action are in acc. Certain words have become real adverbs, as מְאֹד *very* (lit. in strength), חֵנָם *in vain, for nought*, הַרְבֵּה *much, very*, הַיָּטִב *well, very, &c.* But *adjs.* in general may be used adverbially, and (in poetical style particularly) nouns. Zeph. 1. 14 מִר צִרָה גְבוּר *bitterly* crieth the hero; Ez. 27. 30 וַיִּזְעֻקוּ וַתִּשְׁבּוּ בְטִיחָה and they shall cry *bitterly*; 1 S. 12. 11 וַתִּשְׁבּוּ בְטִיחָה and ye dwelt *in confidence*, Hos. 14. 5 אֶהְבֶּם נְדָבָה I will love them *freely*, 1 S. 15. 32 וַיֵּלֶךְ אֵלָיו אֲגַג מְעֵדָנוֹת and Agag came to him *cheerfully*.

§ 71. Acc. of specification.—When to the general statement of the action there is added the point of its incidence, or the respect in which it holds, this secondary limitation is put in the acc., Gen. 3. 15 הוּא יִשּׁוּפָה רֹאשׁ he shall bruise

thee *on the head*; 37. 21 לֹא נִכְנֹוּ נַפְשׁ לֵא let us not smite him *as to life* (mortally), 1 K. 15. 23 הָלַךְ אֶת־רַגְלָיו he was diseased *in his feet*. Gen. 17. 25; 41. 40, Deu. 33. 11; 19. 6, 11, Jud. 15. 8, 2 S. 21. 20 (1 K. 19. 21), Jer. 2. 16, Ps. 3. 8; 17. 11, Job 21. 7. Prov. 22. 23.

Rem. 1. In § 70a the Ar. consn. is assumed as the type. For ex. (a) רָאוּ אִישׁ יֵצֵא they saw *a man coming out*. (b) ר' הָאִישׁ הַיֵּצֵא they saw *the man who was coming out*. (c) ר' הָאִישׁ יֵצֵא they saw *the man coming out*. In a, b, *coming out* is adj. in agreement with *a man, the man*, but in c it is acc. of condition to the obj. *the man*. It is possible, however, that in such cases as Job 27. 19 he lieth down *rich*, *rich* might be nom. in appos. to subj. in *lieth down*; Job 15. 7; 19. 25, 2 S. 19. 21 (so Hitz.). Eth. seems to use App. while Ar. has acc. The sing. in such cases as Is. 20. 4, Job 12. 17; 24. 10 (cf. pl. Jer. 13. 19) favours acc. of condition.—The word of condition is naturally an adj. or ptcp. expressing a temporary state, or at least a state which might have been different, and so some nouns as Gen. 38. 11; 44. 33 may be similarly used. With Is. 21 8, cf. karra zaidun 'asadan, Zeid charged *like a lion*. With Gen. 38. 11 cf. Kor. 11. 75, and with 2 S. 12. 21 Hāmas. 392, l. 3. Other exx. of nouns, Gen. 15. 16 *as the fourth generation*, Deu. 4. 27 *as a few men*, 2 K. 5. 2 *in bands*, Am. 5. 3, Is. 65. 20 *a hundred years old*, Jer. 31. 8 *as a great assembly*, Zech. 2. 8 *as open villages*, Ps. 58. 9. The text of 1 S. 2. 33 die אֲנָשִׁים *as men* (in manhood) is doubtful; Sep. *by the sword of men*.

Rem. 2. The acc. of *manner* of the action of an adj. may be *mas.* or *fem.*, Is. 5. 26 (Joel 4. 4), sing. or plur., esp. fem. plur. Ps. 139. 14, Job 37. 5. If a noun: (1) in principle any noun may be used, Mic. 2. 3 רֹמָה, Ps. 56. 3 מְרוֹם *haughtily*,¹ Is. 60. 14 שָׁחוּחַ *bowing down*, Prov. 31. 9 צִדֵּק *in*

¹ Ye shall not walk רֹמָה *to height*, *i.e.* so that there shall be height (to your walking), rather than *so that ye shall be high* (be height to you). Heb. refers such adverbial modifications rather to the *action* (Ar. more to the *subj.*).

righteousness, Jud. 5. 21 *עַל כֹּחַ* in *power*; Lev. 19. 16, Nu. 32. 14, Is. 57. 2. (2) The noun may be *plur.*, Lam. 1. 9 *בְּלֵאִים* she came down *wonderfully*, Hos. 12. 15 *בְּחִרְוֹתָם* *bitterly*, Ps. 58. 2; 75. 3, cf. 1 S. 15. 32 above. (3) The acc. may extend to a phrase, Josh. 9. 2, 1 K. 22. 13 *כָּל אֶחָד* *unanimously*, cf. Zeph. 3. 9; Lev. 26. 21, 23, 24, Pro. 7. 10, 2 S. 23. 3 ruling *בְּיִרְאָתָא* in the fear of God. Ps. 83. 6 is a mixed consn. for *לִבְ אֶחָד* (1 Chr. 12. 38). See § 140, R. 1. This usage of the noun is mostly poetical, prose rather employs a prep., *לְבַטָּח* *confidently*, but *בְּטָח* Jud. 8. 11, &c., Lam. 1. 5 *בְּשָׁבִי* into *captivity*, elsewhere *בְּשָׁבִי*; Ps. 119. 78, 86 *לְשָׁקֶר* *falsely, in vain*, usually *לְשָׁקֶר* 1 S. 25. 21. Jer. 23. 28, Ps. 73. 13, 119. 75, Job 21. 34. Comp. Is. 30. 7 with 49. 4; 65. 23. Ps. 119. 75 *אֶמְצִינָהּ* with 2 K. 12. 16.

Rem. 3. The acc. of restriction (§ 71) is usually an indef. noun, Gen. 3. 15; 37. 21, Ps. 3. 8. The phrase *smite in the bowels* is usually *אֶל-הַחֲסִי*, 2 S. 2. 23; 4. 6; 20. 10. In 3. 27 *אֶל* may have fallen out. The acc. 1 K. 15. 23 *בְּרַגְלָיו* *in his feet* is *בְּרַגְלָיו*, 2 Chr. 16. 12, as is usual, cf. 2 S. 2. 18, Am. 2. 15 (so Arab. *fi rjilaihi*). The acc. of respect is little used after adjs. in Heb., the gen. consn. being employed; cf. § 24, R. 5. The place of acc. of resp. is often taken by a prep., 1 K. 22. 24 *עַל-הַקָּחִי*, Mic. 4. 14.

Rem. 4. The acc. of *motive*, so common in Arab., perhaps appears Is. 7. 25 *בְּיִרְאָתָא שְׁטִיר* *for (out of) fear of thorns*. —Possibly also *הָיָה* when = *become*, takes acc. after it, Hos. 8. 6 the calf of Sam. *יִהְיֶה שְׁכָבִים* *shall become splinters*. The frequent use of prep. *ל* makes this consn. probable; cf. Jer. 26. 18. So Eth.; the Ar. use is wider. And so perhaps verbs of similar meaning, as *הָפַךְ* *to turn* (also niph.), Jer. 2. 21, Lev. 13. 3, 4, 10.

3. The Acc. of the direct Object

§ 72. Many verbs govern the direct acc. in *Kal*; and many of those intrans. in *Kal* govern acc. in the Caus. (hiph. &c.). Of the latter kind are *בָּוא* *come*; *הֵבִיחַ* *bring*, &c.

Before the direct acc., when also *def.*, the particle *את* is

then as the *accusative* is usually used before persons, and especially as to the *accusative* which it assumes as suff. in the case of the *accusative* also used, however, before things. Gen.

6. 11, Jud. 17. 25. *וַיִּקַּח* he took *the man*; 2. 24 *וַיִּקַּח אֶת-אִבּוֹ*

17. 21, *וַיִּקַּח* leave *his father and his mother*; 4. 11 *וַיִּקַּח*

to receive *thy brother's blood*; 40. 4 *וַיִּקַּח*

to receive *thy brother's blood*; 41. 10 *וַיִּתֵּן אֹתוֹ* and he put *me*.

For as *אֶת* is common, it is very often wanting,

less employed in poetry and elevated con-

struction than in the broader prose writing. It is

wanting for ex. in the poems, Ex. 15., Deu. 32.,

and other poetical passages.

1. The direct obj. when a pron. is often appended

verb. as suff., esp. in earlier style, Gen. 4. 8 *וַיִּקַּח*

to take *him*; in later style *אֶת* with suff. has greater

force. But *אֶת* must be used in these cases: (a) when

for sake of emphasis the obj. is to be placed before the

verb; Jud. 14. 3 *וַיִּקַּח אֶתָּה קַח־לִי* get *her* for me. Gen. 7. 1;

14. 14; 41. 13, 1 S. 8. 7; 21. 10, Hos. 2. 15. (b) When

the verb is governed by inf. abs., which is too inflexible to receive

an obj.; Gen. 41. 43 *וַיִּתֵּן אֹתוֹ* and set *him* over, &c., 1 S. 2. 28,

1 S. 9. 23, Ez. 36. 3. (c) When the verb, whether fin. or

inf., has already a nearer suff. either of subj. or obj.; 2 S.

5. 25 *וַיִּרְאֵנִי אֹתוֹ* he will let *me* see *it*; Gen. 29. 20 *וַיִּקַּח*

אֹתָהּ because of *his* loving *her*. Gen. 19. 17; 38. 5, Deu.

7. 24, 1 S. 1. 23; 18. 3, 2 K. 8. 13—the form Deu. 31. 7 is

unusual, cf. 1. 38; 19. 3. Similarly when subj. of inf. cons.

is a noun, Deu. 22. 2. In Ar. and Eth., as in Ital., the

verb can have two suff., a nearer and more remote.

Rem. 2. When several obj. under the same verb are coupled with *and* *אֶת* is usually repeated before each of them, esp. if they be distinct from one another, Gen. 1. 1. But usage fluctuates, the newer broader style multiplying *אֶת*. Gen. 8. 1; 10. 15-18; 12. 5, 20; 15. 19-21; 21. 10.

Rem. 3. The use of *אֶת* with any acc. except that of direct obj. is rare. (a) Of time, *how long?* Ex. 13. 7, Deu.

9. 25; *when?* Lev. 25. 22. (b) Of place, *whither?* Nu. 4. 19, Jud. 19. 18, Ez. 21. 25. (c) Of restriction, Gen. 17. 11, 14, 25 (not 24), 1 K. 15. 23.

Rem. 4. To the rule that **אֵת** is used only before def. obj. there are apparent exceptions. First, it is used with undefined obj. (a) In poetry, which greatly dispenses with the art.; e.g. in the case of words denoting a *class*, Is. 41. 7; 50. 4, Pr. 13. 21. (b) In prose with words which are of the nature of pronoun, e.g. **כָּל** all, Deu. 2. 34, 2 S. 6. 1; **אֲחֵר** another, Jer. 16. 13. So with **אֶחָד** one; and Num. in general have a certain definiteness of their own, Gen. 21. 30, Nu. 16. 15, 1 S. 9. 3, 2 S. 15. 16. Comp. the usage with *man*, *woman*, in the sense of *any one*, Ex. 21. 28, Nu. 21. 9, cf. Lev. 20. 14. In some other cases the phrase though put indefinitely has a particular reference, e.g. 2 S. 4. 11 *a righteous man* (Ishbosheth), 1 S. 26. 20 *a flea* (one who is, &c.), i.e. David. In 2 S. 5. 24 *a known* kind of divine rustling is referred to, and *art.* of 1 Chr. 14. 15 might be accepted were it not the habit of Chron. to correct anomalies. 2 S. 18. 18 *pillar* might be cons. before rel., but text is uncertain (Sep.). 1 S. 24. 6 *of the robe* has prob. fallen out after *skirt* (Sep.). On 1 K. 12. 31; 16. 18, cf. § 22, R. 3.

Secondly, **אֵת** seems used otherwise than before the obj. (a) Some of the cases are only apparent. For ex. a neut. verb used impersonally with prep. and subj. is felt to have the force of an act. vb.; 2 S. 11. 25 **אֶל־יָרֵעַ בְּעֵינַי אֶת־הַדָּבָר** = *take not amiss* the thing; so 1 S. 20. 13 (*rd.* יִטָּב) Neh. 9. 32 **אֶל־יִמְעַם לִפְנֵיךָ אֵת כָּל־הַחַלְלָה** *regard not as little*; so even the noun **מַעַם** with prep. **ל**, Josh. 22. 17. Similarly **לִי הָיָה** = *to have*, Josh. 17. 11; cf. the Eth. usage with prep. *ba*, in, with, as *baya* is *with me* = *I have*, followed by acc. (Dill. p. 343). (b) In some cases a particle like *behold*, or a verb like *thou hast*, *seest*, may float before the writer's mind under whose regimen the noun falls, as Ez. 43. 7 **אֶת־מְקוֹם בְּסֵאִי** *behold* (Sep. *thou seest*) the place of my throne. But in many cases **אֵת** seems merely to give emphasis or demonstrative distinctness to the subj., particularly the emph. which an *additional* or new thing has, or which is natural in *resuming* things already spoken of. 1 S. 26. 16 where is

the spear *וְאֶת־צֶפֶת* and the cruse? 1 S. 17. 34 there came the lion *וְאֶת־הַיּוֹב* and the bear too (the verbs are frequent.). Ex. of resumption, Jud. 20. 44, 2 S. 21. 22, 1 K. 2. 32, Ez. 14. 22, Zech. 8. 17. Other ex. Nu. 3. 26; 5. 10, 2 K. 6. 5, Jer. 27. 8; 36. 22, Ez. 17. 21; 35. 10; 44. 3 (47. 17–19?), Neh. 9. 19, 34, Hag. 2. 17, Zech. 7. 7, Ecc. 4. 3, Dan. 9. 13. Cf. Ez. 43. 17 after prep.; 1 S. 30. 23 text obscure (Sep.).

§ 73. Classes of verbs governing acc. of obj.—(a) As in other languages active verbs take acc. of obj., as *נתן* *give*, *לקח* *take*, *שים* *put*, *רדף* *pursue*. But so also many verbs properly *stative*, as *אהב* *love*, *שנא* *hate*, *חפץ* *desire*, and even *יכל* *to be able* (Is. 1. 13, *prevail over* Ps. 13. 5). So *בכה* *to weep for, bewail*.

(b) The causative of verbs intrans. in *Kal*, as *בוא* *come*, hiph. *bring*, *יצא* *go out*, hiph. *bring out*, *עלה* *ascend*, hiph. *bring up*, *ירד* *go down*, hiph. *bring down*, &c.

(c) Verbs of *fulness* and *want*, as *מלא* *be full of*, *שבע* *be satisfied with*, *חסר* *to want*, *שכל* *be bereaved of*. Is. 1. 11 *שָׂבַעְתִּי עִלּוֹת אֵילִים* I am sated with *burnt-offerings of rams*; v. 15 *יְדֵיכֶם דָּמִים מְלֵאוּ* your hands are full of *blood*; Deu. 2. 7 *לֹא חָסַרְתָּ דָבָר* thou didst want nothing. Gen. 18. 28; 27. 45, Ex. 15. 9. The acc. here is perhaps properly one of specification.—Pr. 25. 17 *שָׁבַע* with acc. of person, so *מלא* Ex. 15. 9.

(d) Verbs of *putting on* and *putting off* clothes, as *לָבַשׁ* *put on*, *פָּשַׁט* *strip*, *עָטָה* *be clothed with* (more poetical). 1 K. 22. 30 *וְאַתָּה לָבַשׁ בְּגָדֶיךָ* but *don thou thy robes*; 1 S. 19. 24 *וַיִּפְשַׁט גִּם־הוּא בְּגָדָיו* he, too, stripped himself of his clothes; 28. 14 *וְהוּא עָטָה מְעִיל* wearing a robe. Gen. 38. 19, Deu. 22. 5, 1 S. 28. 8, Is. 49. 18, Lev. 6. 4, Song 5. 3. Is. 59. 17, Ps. 109. 29. For *put off* *הִסִּיר* is often used.

(e) Verbs signifying to *inhabit, dwell in*, as *ישב* *dwell in*, *שכן* *id.*, *גור* *dwell with*, Is. 44. 13, Jer. 17. 6, Ps. 37. 3, Jud.

5. 17, Is. 33. 14, 16, Ps. 94. 17. In poetry even acc. of person, Ps. 5. 5; 120. 5.—The consn. with prep. is more usual in prose.

(f) Verbs of *speaking*, as דִּבֶּר *to speak to*, עָנָה *answer, hear*, קָרָא *call*, צִוָּה *command*, &c. But consn. with prep. is also common in most of these cases.

Rem. 1. The verbs בָּוא *go in*, יָצָא *come out*, may also be construed with acc., Jer. 10. 20 יֵצְאוּנִי בָנַי *my children have gone out from me*, 2 K. 20. 4, Jos. 8. 19. So הֵלֵךְ in the sense of *go through, walk in* (different from acc. of goal, *whither?*) Deu. 1. 19; 2. 7, Is. 50. 10 (darkness), Job 29. 3.

Rem. 2. Under (c) may be classed such verbs as שָׁרַץ *to swarm with*, Ex. 7. 28, פָּרַץ *to multiply greatly*, cf. Pr. 3. 10. נָזַל *to flow with*, Jer. 9. 17, and similar verbs, as שָׁטַף *to overflow with*, Is. 10. 22; יָרַד *go down (flow) with*, Jer. 13. 17, Lam. 3. 48, Ps. 119. 136; הִלָּךְ *go (flow) with*, Jo. 4. 18; נָטַף *to drop*, Jud. 5. 4, Jo. 4. 18, Song 4. 11; and others. Also עָלָה *to come up* (be overgrown) *with*, Is. 5. 6 שָׁמִיר וְעֵלָה יֵשֵׁעַ *it shall come up in thorns and briars*; 34. 13.

Rem. 3. Under (d) come such verbs as אָזַר *to gird (one-self) with*, 1 S. 2. 4; הָיִר *to gird on*, 1 S. 25. 13, Is. 15. 3; עָדָה *to deck (oneself) with*, Hos. 2. 15, Is. 61. 10, Job 40. 10; and others which mostly occur with two acc.

Rem. 4. The pron. suff. is usually direct obj., but sometimes indirect, Zech. 7. 5 אָנֹכִי צִמַּמְנִי *did ye fast for me?* Job 31. 18 גָּדַלְנִי כְּאָב *grew up to me as a father*. This kind of consn. (instead of prep.) is easier with suff., e.g. Job 6. 4 array *against me*, Neh. 9. 28 cry *unto thee*, Is. 44. 21 forgotten *of me*, Jer. 20. 7, 1 K. 16. 22, 2 Chr. 28. 20. In Is. 65. 5 *rd. pi.* קִדְּשֵׁתִיךָ *stand back! I shall sanctify thee!* cf. Ez. 44. 19.—So with reflex. vb. Ps. 109. 3, though such verbs may take direct acc., Gen. 37. 18, Jos. 18. 5, Jud. 19. 22, Is. 14. 2. Ps. 42. 5 אֲרֻדָּם is explained by Hitz. *in Rücksicht auf sie*; perhaps *pi. אֲרֻדָּם*.

Rem. 5. The pron. obj. is often omitted contrary to our idiom, particularly after vbs. of *giving, bringing, putting, telling*, and others. Gen. 2. 19 וַיָּבֵא *and brought them*, 1 S. 17. 31 וַיֹּדִיעוּ *they told them*, 1 S. 19. 13 וַתִּשֶׂם *she put them*. Gen. 12. 19; 18. 7; 27. 13, 14; 38. 18, Deu. 21. 12.—Different

is the case where certain verbs by a brachylogy may omit their obj. *e.g.* נשא *lift up*, sc. קול, Is. 3. 7; 42. 2. נשא ל *forgive*, sc. עון, Is. 2. 9, Gen. 18. 24. ברת sc. בְּרִית 1 S. 20. 16, 2 Chr. 7. 18. הפיל sc. גֹּזֵל *lot*, 1 S. 14. 42, Job 6. 27, cf. Jud. 18. 1. שים sc. לב Job 4. 20, so בֹּזֵן Job 8. 8. שמר *to retain*, sc. אף *anger*, Jer. 3. 5, Ps. 103. 9. שלח sc. יד 2 S. 6. 6. הקשה sc. עֶרֶף *neck*, Job 9. 4, cf. Jer. 7. 26. So מלא אָהֳרֵי sc. לֵלֶכֶת *to go*, Jos. 14. 14. In 1 S. 24. 11 *eye* seems om., but perh. *rd.* 1st pers. with Sep. Syr. Cf. 2 K. 10. 13.

Rem. 6. Sometimes the obj. is regarded as the *instrument* or *means* by which the action is realised, and construed with prep. ב. Ex. 7. 20 הָרִים בַּמֶּטֶפֶה *to lift up with the rod*, Lam. 1. 17 פָּרְשָׁה בְּיָדֶיהָ *she stretches out with her hands*. Jer. 18. 16 *to wag with the head*; Job 16. 10 *to open with the mouth*, Ps. 22. 8; Job 16. 9 *to gnash with the teeth*; Jer. 12. 8 *to give forth with the voice*. Cf. Pr. 6. 13. So the phrase קרא בִּשְׁם *to call with the name* = *invoke* Gen. 4. 26, *proclaim* Ex. 34. 5, &c.

Rem. 7. The direction of the action upon obj. is sometimes indicated by prep. ל, particularly with ptc. and inf. whose rection is weaker than that of fin. vb. Is. 11. 9 לִים מְכַפִּים *covering the sea*, cf. different order, Hab. 2. 14. Am. 6. 3, Is. 14. 2. The caus. (hiph., pi.) not uncommonly reaches its obj. by ל, Nu. 32. 15, 1 S. 23. 10 (2 S. 3. 30), Is. 29. 2, Am. 8. 9, Hos. 10. 1, cf. Jer. 40. 2, Ps. 69. 6; 73. 18, Job 11. 6.—In later style ל is used in all the senses of את, *e.g.* (a) direct obj. 1 Chr. 16. 37; 25. 1; 29. 22, Ezr. 8. 16, 24. (b) resumptive (or appos.) 1 Chr. 5. 26, 2 Chr. 2. 12; 23. 1, Ps. 136. 19, 20. (c) giving prominence to preposed subj.

4. Verbs with two Acc. of the Object

§ 74. Many verbs and forms of verbs govern two objects. There are several cases. First, when the two obj. (generally a pers. and a thing) have no relation to one another, and could not stand as subj. and pred. in a simple proposition, as, he showed *him the place*. Secondly, when the two obj.

are so related that in a simple sentence the one might be pred. of the other, as *man is dust*; he made *man* (of) *dust*. Thirdly, in a wider way, when the action is performed upon the main obj. through the medium of some other thing, this *means* as coming also under the action of the verb is considered a remoter *obj.*, as, they stoned *him* (with) *stones*.

§ 75. To the first class belong—(a) The causatives of verbs transitive in the Kāl; Deu. 8. 3 וַיֹּאכֶלְהָ אֶת־הֶמָּן he fed *thee with manna*; Jud. 4. 19 הִשְׁקִינֵנָּה מַעַט־מַיִם give *me a little water to drink*; 4. 22 אֶרְאֶךָ אֶת־הָאִישׁ I will show *thee the man*. So הוֹדִיעַ *to show*, 1 S. 14. 12; הוֹרָה, *to show* Is. 28. 9; הִנְחִיל *make to inherit*, Deu. 3. 29; 31. 7; לָמַד *to teach*, Jud. 3. 2, Deu. 4. 5; הִשְׁמִיעַ *cause to hear*, 2 K. 7. 6, Song 2. 14. 2 K. 6. 6; 11. 4. An ex. of three acc. 2 K. 8. 13 showed *me thee king*, &c.

(b) The caus. of verbs of plenty and want (§ 73 c). Gen. 42. 25 וַיִּמְלֵאוּ אֶת־קִלְיָהֶם בָּר they filled *their sacks with corn*; 26. 15. 1 K. 18. 13 וַיִּזְנוּ לָהֶם לֶחֶם וָמַיִם I supported *them with bread and water*, Gen. 47. 12, Is. 50. 4. הִשְׁבִּיעַ *to satisfy with*, Ps. 132. 15. חָסַר *to make want*, Ps. 8. 6. רָוָה *to water with*, Is. 16. 9. Cf. Jud. 19. 5, Ps. 51. 14; 104. 15, Lam. 3. 15. Some cases may belong to a.

(c) The caus. of verbs of *clothing with, stripping off* (§ 73 d). Under this may come verbs of *covering, girding, surrounding with, overlaying* or *plating with, crowning*, &c. 1 S. 17. 38 וַיִּלְבֵּשׁ אֶת־דָּוִד מִדְּיוֹ he put *his garments on David*, Gen. 41. 42, Ps. 132. 16, 18. Gen. 37. 23 וַיִּקְשִׁטּוּ אֶת־יוֹסֵף אֶת־קִתְּנֹתוֹ they stripped *Joseph of his coat*. Nu. 20. 26, 28, Is. 22. 21. If the action be performed on oneself one acc. may be represented by reflex., 1 S. 18. 4 וַיִּתְּפֹשֶׁט׃ אֶת־הַמָּעִיל he stripped *himself of the robe*. Comp. § 73, R. 4.

(d) Verbs of *asking, answering, calling, commanding* in

the sense of *intrusting to*, &c. (§ 73 *f*). Is. 58. 2 וְשִׁאלוּנִי וְשִׁאלוּנִי they ask *me for judgments* of righteousness. 1 K. 12. 13 וַיַּעַן אֶת־הָעָם קָשָׁה he returned *the people a harsh answer*, 1 S. 20. 10. So the phrase הָשִׁיב דְּבַר Gen. 37. 14 וְהָשִׁבֵנִי דְּבַר and return *me an answer* (or, bring *me word*), 2 S. 24. 13, 1 K. 12. 6. 1 S. 21. 3 הִמְלִיךְ צִוִּי דְּבַר intrusted *me with a matter*. So שָׁלַח in this sense, Ex. 4. 28, 1 K. 14. 6. To call, Gen. 41. 51, 52. Is. 45. 11, Ps. 137. 3. 1 K. 18. 21.

Similarly the verbs in § 73, R. 1; הוֹלִיךְ Hos. 2. 16, Deu. 8. 2, Lam. 3. 2.

§ 76. When two nouns might form the subj. and pred. in a simple affirmation they become under a verb a double obj. acc. There are two cases: e.g. *man* is *dust*;—he made *man* of *dust* (so-called acc. of *Material*); and, *the stones* are *an altar*;—he built *the stones* into *an altar* (so-called acc. of *Product*). The nearer obj. is usually *def.* and the more remote *indef.* Such verbs are those of *making*, *placing*, *putting*, *appointing*, and verbs of the mind as to *see*, *know*, *consider*, *think*, *find*, &c. Gen. 2. 7 וַיַּצֵּר אֶת־הָאָדָם עָפָר he made *the man* (out of) *dust* of the ground. Deu. 27. 6 וַיִּבְנֶה אֶת־הָאֲבָנִים שְׁלֵמוֹת הַבְּנֶה אֶת־מִזְבֵּחַ י' (of) *whole stones* shalt thou build *the altar* of Je. Gen. 27. 9, Ex. 20. 25; 25. 18, 28; 38. 3, 1 K. 7. 15, 27.—1 K. 18. 32 וַיִּבְנֶה אֶת־הָאֲבָנִים מִזְבֵּחַ he built *the stones* into *an altar*. Is. 3. 7 לֹא תִשְׁמְנִי קֶצֶץ עָם appoint *me* not *a ruler* of a people, 5. 6; 28. 15, Gen. 28. 18, Ex. 32. 4, 1 S. 28. 2, Mic. 4. 13; 6. 7. Deu. 1. 15 וָאֲתֵן אֹתָם וָאֲתֵן אֹתָם and I made *them heads*, 1 K. 14. 7, Is. 3. 4. Gen. 15. 6 וַיַּחְשְׁבֶהָ לוֹ צְדָקָה he counted *it righteousness* to him.

The same consn. occurs with adj. and ptc., which then forms a predicate acc. (tertiary pred.). Gen. 7. 1 אֶתֶּה רְאִיתִי אֶתֶּה רְאִיתִי thee have I perceived *righteous*, Deu. 28. 25 וַיִּתְּנֶה י' נָתַתְּ thee have I perceived *righteous*,

Je. shall make *thee defeated*, v. 7. Jer. 22. 30, Is. 53. 4; 26. 7. 2 K. 14. 26.

§ 77. More generally, when in reaching the main obj. the verb brings some other thing under its action, both are put in acc. of obj. Is. 5. 2 וַיִּטְעֵהוּ שִׁרְקָהּ he planted *it* with *choice vines*, Jud. 9. 45 וַיִּזְרְעֵהָ מֶלַח he sowed *it* with *salt*. Mic. 7. 2 hunts *his brother* with *a net*, Mal. 3. 24 smite *the earth* with (into) *a curse*, Ps. 64. 8 shoot *at them* with *arrows*; Ps. 45. 8 anointed *thee* with *oil*; 2 K. 19. 32 (קֶרֶם *pi.*); Ps. 88. 8. Jos. 7. 25 וַיִּרְגְּמוּ אֹתוֹ אֲבָנִים they stoned *him* with *stones*, Lev. 24. 23, 2 Chr. 24. 21; also with ב *instrum.*, and so סָקַל *to stone* always, Jos. 7. 25, Deu. 13. 11, 1 K. 21. 13.—Pr. 13. 24.

§ 78. Besides the double obj. verbs may have two acc. of different kinds, as obj. and *cog.* acc., 1 K. 2. 8 קָלַלְנִי קָלָלָה I cursed *me* with a bitter *curse*, 2 K. 17. 21, 1 K. 8. 55; acc. of *condition*, Gen. 27. 6 שָׁמַעְתִּי אֶת־אָבִי מִדְּבַר I heard *thy father speaking*; acc. of *restriction*, Gen. 37. 21 smite *him* as to *life* (mortally); acc. *loci*, 37. 24 they cast *him* הִבֹּרְהָ *into the pit*, &c.

Rem. 1. Under § 75 *b* may come verbs of *giving*, *granting*, &c., נָתַן, חָנַן *to grant* Gen. 33. 5; *to bless with* Gen. 49. 25, 28; *to requite with* שָׁלַם 1 S. 24. 18, Ps. 35. 12.

Rem. 2. Under § 75 *c* might be classed כָּסָה *pi. to cover*, Mal. 2. 13, Ps. 104. 6; אֹרַח *pi. to gird* Ps. 18. 33, חָנַר *to gird* Ex. 29. 9; סָבַב *surround with* 1 K. 5. 17, עָטַר *pi. to surround with, crown* Ps. 5. 13; 8. 6; 103. 4; סָפַן *to ciel with* 1 K. 6. 9; צָפָה *pi.*, חָפָה *pi. to overlay with* 1 K. 6. 20, 21, 22, Ex. 25. 11, 28, 2 Chr. 3. 4–9; טָוַח *to daub with* Ez. 13. 10. Song 3. 10 paved *with love*. Some of these cases might be classed under § 77.

Rem. 3. Under § 76 come such verbs as עָשָׂה *make*, בָּנָה *build*, נָתַן *make, put*, Jos. 9. 27; 11. 6, 1 K. 14. 7. שָׂם *put*, 1 S. 28. 2, 2 K. 10. 8, Is. 28. 15, Ps. 80. 7; 105. 21. יָצַח *put* Is. 5. 6, Ps. 21. 7; 88. 9; 110. 1. בָּרָא *create*, Is. 65.

18. הפך *to turn into* Ps. 114. 8. Ex. of so-called acc. of product, 1 K. 11. 30 rent *it* into 12 *pieces*, Am. 6. 11 smite *the house* into *fissures*, Hab. 3. 9 cleave *rivers* into *dry ground*, Ps. 74. 2. Ar. Gram. regards such cases as acc. of specification.

Rem. 4. The affinity of the consn. § 76 to the usage of Apposition (§ 29) is evident. The two obj. are virtually in Appos. 2 Chr. 2. 15.

Rem. 5. For second obj. ל is frequently used, esp. with persons, Gen. 2. 22 built the rib לאשה into a woman; 12. 2 I will make thee לני a nation. With שים Is. 14. 23; 23. 13; 28. 17. So חשב *to reckon* Gen. 38. 15, 1 S. 1. 13, and usually; *to turn into* Am. 6. 12, &c. And prep. for 2nd acc. is common in other cases, as *to satisfy with* ב Is. 58. 11, Lam. 3. 15; *to smite on the cheek* על, Mic. 4. 14; *to overlay with* ב, Jer. 10. 4, 2 K. 19. 1.

Rem. 6. Ecc. 7. 25 לרעת רשע בסקל *to know wickedness* (to be) *folly*, is an ex. of verb of the mind. The consn. with כי *that* is more usual. Ar. Gr. draws a distinction between verbs like *to see*, &c. as verbs of *sense* and as verbs of the mind. In both cases they take 2 acc., but the 2nd acc. differs. I saw *him sleeping* (verb of sense), *sleeping* is acc. of condition; in the other case it is 2nd obj., *perceived him* (to be) *sleeping* = that he was sleeping, pred. acc.

Rem. 7. Two acc. appear in the phrase עשה כלה *to make* (to be) *a full end*, utterly destroy, Neh. 9. 31 לא עשיתם כלה, Nah. 1. 8, Jer. 30. 11, though את seems prep. Jer. 5. 18. Strong consns. occur in poetry, Ps. 21. 13, put *them the back* שכם, 18. 41 make *them the back* ערף, i.e. cause them to turn the back (in flight) to one. Ex. 23. 27.

Rem. 8. Sentences beginning with כי אשר, אשר, *that, how that*, after *tell, show, &c.* form virtually a 2nd obj. § 146. And so words with כ as, for, Gen. 42. 30 held us כספרנים *spies*, Ps. 44. 12.—Unique perhaps is הויד with 2 acc., Ez. 43. 10. 2 S. 15. 31 rd. הויד; 2 K. 7. 9 בית is acc. *loci*; Job 26. 4 אדטי = *by whose help* (inspiration), as Gen. 4. 1, according to parallel clause.

5. *Construction of the Passive*

§ 79. When *one obj.* is governed by the act. this may become subj. of the pass., as in other languages. But frequently the pass. is used, as we say, impersonally (3 sing. mas.), and governs in the same way as the act.—the idea being that the pass. expresses an action of which the agent is unknown, or, not named. 1 K. 2. 21 *יִתֵּן אֶת־אֲבִישָׁג* *let Abishag be given*; Jer. 35. 14 *הוֹנֵדְבִי יְהוֹנָדָב* the commands of Jon. *are performed*; Gen. 40. 20 *יּוֹם הַלֵּדָת* the day Ph. *was born* (inf.). Ex. 21. 28 *לֹא יֵאָכַל* its flesh *shall not be eaten*. Gen. 4. 18; 27. 42, Ex. 10. 8, Deu. 12. 22, Jos. 9. 24, 2 S. 21. 6, 11, 1 K. 18. 13, 2 K. 5. 17, Hos. 10. 6, Am. 4. 2, Jer. 38. 4.

§ 80. When *two obj.* are governed in the act. the nearer of the two usually becomes subj. of the pass., and the more remote is retained in accus. Is. 6. 4 *וְהַבַּיִת יִמָּלֵא עָשָׁן* and the house was filled *with smoke*; Ex. 1. 7, Is. 2. 7, 8; 38. 10. Gen. 31. 15 *הֲלוֹא נִכְרִיּוֹת נִחְשְׁבָנוּ לוֹ* are we not counted *for strangers* by him? Cf. 15. 6, Is. 40. 17. Mic. 3. 12 *צִיּוֹן שָׂדֵה תִּחְרַשׁ* Zion shall be ploughed *into a field*; Is. 6. 11; 24. 12. 1 K. 6. 7 the house *בְּנֵה נִבְנָה* was built *of unhewn stones*, Ezr. 5. 8, cf. Deu. 27. 6.—Gen. 17. 11, Ex. 13. 7; 25. 31, Lev. 6. 9, Jud. 18. 11, 1 K. 7. 14; 14. 6 (cf. Ex. 4. 28); 22. 10, Ps. 80. 11, Pr. 24. 31. So cog. acc. Jer. 14. 17.

§ 81. The connexion between the real personal agent and pass. vb. is usually expressed by prep. ל. Gen. 14. 19 *בָּרַךְ לְאֵל עֲלֵיוֹן* blessed *by God*; 31. 15 *נִחְשְׁבָנוּ לוֹ* we are counted *by him*; Is. 65. 1 *נִמְצָאתִי לֹלֵא בְקִשְׁנִי* I was to be found *by those who sought me not*. Gen. 25. 21, Ex. 12. 16, Jos. 17. 16, 1 S. 15. 13, Jer. 8. 3, Neh. 6. 1. More rarely by מן (*from, of source*), Hos. 7. 4 *מֵאֹפֶה מֵאֹפֶה* an oven heated *by a baker* (text doubtful), Lev. 21. 7; cf. Jud. 14. 4,

Mal. 1. 9, Job 4. 9, 1 Chr. 5. 22. Prep. **בְּ** is usual of *cause* or means, not personal. Gen. 9. 11 **יִכָּרֵת מִמֵּי הַמַּבּוּל** be cut off *by the waters* of the flood, Ob. 9, Job 7. 14. Prep. **בְּ** (*through*, of instrum.) is also used of persons, Gen. 9. 6 **בְּאָדָם דָּמוֹ יִשָּׁפַךְ** *through men* shall his blood be shed.

Rem. 1. More rarely the remoter obj. becomes subj. of pass., Lev. 13. 49 **וְהִרְאָה אֶת־הַכֹּהֵן** and it shall be shown *to the priest*, cf. Ex. 26. 30. So Ar. can say, 'u'tiya zeidan dirhamun, a dirhem was given Zeid, though usually, Zeid was given a dirhem (zeidun dirhaman).

Rem. 2. It is seldom that both acc. of act. are retained in pass., Nu. 14. 21, Ps. 72. 19. Such impers. use of pass. is easier when the act. governs one acc. and prep., Gen. 2. 23 **לֵאמֹר יִקְרָא אִשָּׁה** *this shall be called woman* (acc.), Is. 1. 26, Nu. 16. 29. Of course all acc. except that of the *obj.* must be retained in pass.

Rem. 3. The exx. given above show that the use of acc. after pass. is classical, though the usage perhaps increased in later style. It is common with **יָלַד** *to bear*, Gen. 4. 18 (J); 21. 5; 46. 20, Nu. 26. 60. The consn. of this word in some cases is uncertain, Gen. 35. 26 (Sam. *pl.*), cf. 36. 5, 1 Chr. 2. 3, 9; 3. 1, 4. Other exx. Gen. 21. 8, Nu. 7. 10. Ex. 25. 28; 27. 7, Lev. 16. 27. Nu. 11. 22; 26. 55 (cf. v. 53); 32. 5. Gen. 17. 5; 35. 10. Gen. 17. 11, 14, 24, 25 (acc. of restriction). In some cases where noun with **אֵת** precedes the pass. the **אֵת** may merely give definiteness to the subj., Jud. 6. 28; and in other cases **אֵת** may be resumptive, Jos. 7. 15.

Rem. 4. The pass. *be heard* in sense of *answered* is niph. of **עָנָה**, Job 19. 7, Pr. 21. 13. Pass. of **שָׁמַע** does not seem used in this sense with personal subj. (cf. Del. N.T. Matt. 6. 7).

SUBORDINATION OF ONE VERB TO ANOTHER

§ 82. There are two cases—(a) When the first verb expresses the *mode* of the action denoted by the second. In this case the second verb expresses the real action, and the first has to be rendered adverbially. Gen. 31. 27 **נִתְּבָאֵת**

הִקְשִׁיתָ לְשֹׂאֹל 2 K. 2. 10 thou hast fled away *secretly*; 2 K. 2. 10 thou hast asked *a hard thing* (lit. *done hardly as to asking*); Ex. 8. 24 לֹא־תִרְחִיקוּ לָלֶכֶת ye shall not go *far away*; Ps. 55. 8. Jer. 13. 18 הִשְׁפִּילוּ שִׁבּוֹ sit down *low*. 1 S. 1. 12; 2. 3; 16. 17, 2 S. 19. 4, 1 K. 14. 9, 2 K. 21. 6, Is. 23. 16; 29. 15; 55. 7, Jer. 1. 12; 16. 12, Hos. 9. 9, Am. 4. 4, Jon. 4. 2, Ezr. 10. 13, 2 Chr. 20. 35. The consn. is common with שׁוּב הִגְדִּיל, הִרְבָּה, יָסָף *to do again*, &c.

(b) When the two verbs express distinct ideas. Gen. 11. 8 וַיַּחֲדְלוּ לְבִנּוֹת הָעִיר and they *gave up building* the city; 1 S. 18. 2 וְלֹא נָתַנִּי לָשׁוּב he did not *allow* him *to return*. 1 S. 17. 39 *rd.* perhaps לָלֶכֶת וַיָּלֵא.

§ 83. Modes of connection.—(a) The second verb is subordinated to the first in *inf. cons.*, with, or less commonly without, ל, or still less commonly in *inf. abs.* See exx. above, and cf. § 90 c.

(b) The verbs are *co-ordinated* in the same tense-form with *vav*. Gen. 24. 18 וַתַּחֲדֵר וַתִּמְחֶה בְּדֶהּ she *hasted to let down* her pitcher; 44. 11. 2 K. 6. 3 הוֹאֵל־נָא וְלֵךְ consent *to go*; Jud. 19. 6. Gen. 25. 1 וַיִּקַּח אִשָּׁה אַבְרָם וַיֵּשֶׁב וַיִּשְׁכַּב and *he lay down again*; 2 K. 1. 11, 13. Instead of the same tense the equivalent *vav conv.* form may be used, Hos. 2. 11 אָשׁוּב וְלָקַחְתִּי I *will take back again*. Gen. 27. 42, 2 S. 7. 29, 1 S. 20. 31, Is. 6. 13, Mal. 1. 4, Job 6. 9.—Jos. 7. 7, Is. 1. 19, Est. 8. 6, Dan. 9. 25.

(c) The verbs are co-ordinated without *vav*, *asyndetously*. Esp. in imper.; 2 K. 5. 23 קַח כְּפָרִים הוֹאֵל please *take* two talents; 1 S. 3. 5 שָׁכַב שׁוּב *lie down again*; v. 9, Gen. 19. 22, Deu. 2. 24. Jos. 5. 2, Is. 21. 12, Jer. 13. 18, Ps. 51. 4.—*Impf.* Hos. 1. 6 אֶחְסֶה עוֹד אֶרְחָם I *will no more pity*; Gen. 30. 31 אֲשׁוּבָה אֶרְעָה צֹאנֶךָ I *will keep* thy flock *again*; 1 S. 2. 3 אַל־תִּרְבוּ תִּדְבְּרוּ *speak not always*. Mic.

7. 19, Lam. 4. 14, Ps. 50. 20; 88. 11; 102. 14, Job 10. 16; 19. 3; 24. 14. Or with equivalent *vav conv.*, Is. 29. 4 וְשָׁפַלְתָּ וְשָׁפַלְתָּ תִּפְקֹד thou shalt speak low out of the ground (1 S. 20. 19 *rd.* וְשָׁפַלְתָּ תִּפְקֹד shalt be greatly missed a third time, cf. v. 18).—*Perf.* Ps. 106. 13 קָדְרוּ שָׂדֵהוּ speedily they forgot. Hos. 5. 11; 9. 9, Zeph. 3. 7, Zech. 8. 15.—*Ptcp.* Hos. 6. 4; 13. 3.—The vigorous אָכַלְנִי הֵייתִי Gen. 31. 40 reminds of Ar. *kuntu . . . ya'kuluni*;—more usually with inchoative *pendens*, as Gen. 24. 27. § 106.

Rem. 1. The second verb is occasionally subordinated in *impf.*, Is. 42. 21 הִפִּיץ לִמְעַן צִדְקוֹ יִגְדִּיל Je. was pleased to make great; Job 32. 22 לֹא יִדְעָתִי אֲכַנָּה I am not good at flattering; Is. 47. 1 לֹא תוֹסִיפִי יִקְרָאוּ לָךְ thou shalt no more be called. Lev. 9. 6, Nu. 22. 6, Lam. 1. 10. The consn. is more common in Syr., Noeld. § 267.

Rem. 2. In a few instances the *ptcp.* or an *adj.* is subordinated (*acc.*). Is. 33. 1 בְּהִתְיַמֵּד שׂוֹדֵד when thou art done destroying; 1 S. 3. 2 וַעֲיֵנו הֵחֵלָּה בְּהוֹחַ his eyes had begun to be dim. 1 S. 16. 16, Hos. 7. 4, Jer. 22. 30, Neh. 10. 29. So probably a noun, Gen. 9. 20, N. began (as) a husbandman (*acc.*). The consn., and N., the husbandman, began and planted (was the first to plant, or, planted for the first time, Gen. 10. 8, 1 S. 14. 35; 22. 15), is rather unnatural, though cf. the appos. Gen. 37. 2. In this sense “begin” is usually followed by *inf.*, but cf. Ezr. 3. 8.—“One of them” says—

“Or (nae reflection on your lear),
Ye may commence a shaver,” &c.

Rem. 3. The asyndetous consn. § 83c is very common in Syr., Noeld. § 337. In Ar. the older and classical consn. was with *fu*, and, Wr. ii. § 140; de Lag. *Uebersicht*, p. 209 *seq.*, does not alter this fact.

Rem. 4. Such words as לָבָה, לָךְ come, קָם arise, are used almost as interjections though construed regularly, Is. 22. 15 לָבָה בָּא, 1 K. 1. 13 לָכִי וּבָאִי, v. 12, Gen. 19. 15, 1 S. 9. 5. The *mas.* לָבָה is even used to a woman, Gen. 19. 32. Both verbs often merely confer liveliness on the real action, Hos. 5. 15; 6. 1, Gen. 19. 35, Ps. 88. 11. Some fixed compound

phrases express only a *single* idea, as וַיֵּעַן וַיֹּאמֶר *answered and said*, וַתַּהַר וַתֵּלֶד *conceived and bore* = *she bore*, Gen. 21. 2. Text 1 S. 1. 20 is probably quite right. Comp. 1 Chr. 4. 17 where ותהר alone is used for the whole phrase.

Rem. 5. In some instances the modifying verb stands second, Jer. 4. 5 קָרְאוּ מְלֵאוּ cry *with full voice*, cf. 12. 6 קָרְאוּ מְלֵא Is. 53. 11, Jo. 2. 26.

THE NOMEN ACTIONIS OR INFINITIVE

1. Infinitive Absolute

§ 84. The infin. abs. as an abstract noun expresses the bare idea of the verbal action, apart from the modifications which subject-inflections or tense-forms lend to it. Used along with the inflected form it gives emphasis to the expression of the action, and, when used alone, graphically represents the action in its exercise, continuance, prevalence, and the like, sometimes almost with the force of an exclamation.

Construction of inf. abs.—Expressing the bare notion of the verb the inf. abs. refuses to enter into close construction, receiving neither suffixes nor prep. It may, however—

(a) Be the subj. in a nominal sent., esp. when the pred. is טוב *good*, or לא טוב (in poet. בֵּל טוֹב *not good*, but also otherwise. Pr. 28. 21 הַכֶּרְפָּנִים לֹא־טוֹב *to be partial* is not good. 1 S. 15. 23, Jer. 10. 5, Pr. 24. 23; 25. 27, Job 25. 2. In Job 6. 25 it is subj. to a verbal sent.

(b) Or the obj. of a verb. Is. 1. 17 לִמְדוּ הַיֵּיטֵב *learn to do well*; 42. 24 לֹא אָבִי הָלֹךְ *they willed not to walk*. Is. 7. 15; 57. 20, Pr. 15. 12, Job 9. 18; 13. 3. Rarely in gen. Is. 14. 23 בְּמִטְאֵטָא הַשְׂמִיד *with the besom of destruction*. Pr. 1. 3; 21. 16. Cf. Rem. 1.

(c) It may govern like its own finite verb, e.g. acc., Hos. 10. 4 כָּרַת בְּרִית *making covenants*; Is. 22. 13 בָּקַר הָרֹג *kill* וְשֹׂחַט צֹאן *and slaying oxen and sheep*. Is. 5. 5; 21. 5;

59. 4, 13, Pr. 25. 4, 5. Or prep., Is. 7. 15 מָאוֹס בָּרַע וּבָחַר to refuse *evil* and choose *good*. It is not followed by *gen.* either of noun or pron.

Rem. 1. 1 S. 1. 9 is the only ex. of inf. abs. with prep. (text dubious). The inf. abs. tends, however, to become a real noun (Job 25. 2, Lam. 3. 45), and may take prep. when so used, Is. 30. 15, and also when used adverbially, Neh. 5. 18. The inf. cons. hiph. is occasionally pointed like inf. abs., e.g. Deu. 32. 8, Jer. 44. 19, 25, which introduces some uncertainty (Deu. 26. 12, Neh. 10. 39 should perhaps be read *pi.*). Inf. abs. as obj. seems to occur first in Is.

§ 85. Use of inf. abs.—The inf. abs. is used *first*, along with the forms of its own verb, to add emphasis. In this case it stands chiefly before its verb, but also after it. *Secondly*, it is used adverbially to describe the action of a previous verb. And, *thirdly*, it is used instead of the finite or other inflected forms of the verb.

§ 86. Use along with its own verb.—(a) When *before* its verb the kind of emphasis given by inf. abs. may be of various kinds, e.g. that of strong *asseveration* in promises or threats; that of *antithesis* in adversative statements; the emphasis natural in a *supposition* or *concession*; and that of *interrogation*, particularly when the speaker is animated, and throws into the question an intonation of surprise, scorn, dislike, &c. Such shades cannot be reproduced in translation. Occasionally such a word as *indeed*, *surely* (Gen. 2. 17), *forsooth* (37. 8), *of course* (43. 7), *at all* (Hos. 1. 6), &c., may bring out the sense, but oftenest the kind of emphasis is best expressed by an intonation of the voice.

Ex. of *asseveration*: Gen. 2. 17 מוֹת תָּמוּת *thou shalt (surely) die!* 16. 10; 18. 10, 2 S. 5. 19. Frequently in injunctions; Ex. 21. 28 סָקוּל יִסְקַל הַשּׂוֹר the ox *shall be stoned*, 23. 4, Deu. 12. 2, and often. *Antithesis*: Jud. 15. 13 לֹא כִּי אֶסֶר נֶאֱסָרָה וְהָיִיתָ לֹא נִמְתָּה *nay, we will bind*

thee, but we will not kill thee. 2 S. 24. 24, Deu. 7. 26; 13. 10; 21. 14, and often, 1 S. 6. 3, 1 K. 11. 22, Am. 9. 8, Is. 28. 28, Jer. 32. 4; 34. 3. *Supposition* (very common): Ex. 21. 5 **וְאִם אָמַר יַעֲבֹד** but *if the slave should say*. Jud. 11. 30, Ex. 22. 3, 11, 12, 16, 22, Jud. 14. 12, 1 S. 1. 11; 20. 6, 9, 21, 2 S. 18. 3. So *concession*: Gen. 31. 30 **וְעַתָּה הֲלֹךְ** *וְעַתָּה הֲלֹךְ* well, thou hast gone off because, &c. (but why steal my gods?). 1 S. 2. 30. In *questions*: Gen. 24. 5 **הֲהוֹשִׁיב** *הֲהוֹשִׁיב* am I, then, to bring back? 37. 8, 10 **הֲמִלֹךְ** *הֲמִלֹךְ* shalt thou rule (forsooth) over us? 43. 7 **הֲדָע** *הֲדָע* were we (then) to know? Nu. 22. 30, 37, 38, Jud. 11. 25, 1 S. 2. 27, 2 K. 18. 33, Is. 50. 2, Jer. 26. 19, Ez. 14. 3; 18. 23, Zech. 7. 5.

The peculiar emphasis of inf. abs. is well felt when a speaker gives a report regarding circumstances, or repeats (directly or indirectly) the words of another, or his own thoughts. Gen. 43. 3, 7, Jud. 9. 8; 15. 2, 1 S. 10. 16; 14. 28, 43; 20. 3, 6, 28; 23. 22, 2 S. 1. 6. Also when restrictive particles, **אֲף**, **כֵּן**, are used, Gen. 27. 30; 44. 28, Jud. 7. 19.

(b) In negative sent. inf. abs. precedes the neg. Is. 30. 19 **לֹא תִבְכֶּה** *לֹא תִבְכֶּה* thou shalt not weep. Jud. 15. 13 above, Ex. 8. 24; 34. 7, Deu. 21. 14, Jud. 1. 28, 1 K. 3. 27, Am. 3. 5, Jer. 6. 15; 13. 12. With **אֵל**, 1 K. 3. 26, Mic. 1. 10. Exceptions occur mostly when a denial is given to previous words, Gen. 3. 4, Am. 9. 8, Ps. 49. 8.

(c) When placed after its verb inf. abs. has often the same force as when before it. 2 K. 5. 11 **אֶמְרָתִי אֵלַי יֵצֵא** *אֶמְרָתִי אֵלַי יֵצֵא* I thought, *He will* (certainly) *come out unto me*. Nu. 23. 11, 2 S. 3. 24; 6. 20, Jer. 23. 39, Dan. 11. 10, 13. In this case inf. abs. is sometimes strengthened by **גַּם**. Gen. 46. 4 **וְאֶנְכִי אֶעֱלֶה גַם־עִלָּה** *וְאֶנְכִי אֶעֱלֶה גַם־עִלָּה* I will also bring thee up; 31. 15, Nu. 16. 13. Inf. abs. always stands after *imper.* and *ptcp.*, Nu. 11. 15 **הֲרַגְנִינָה הָרֹג** *הֲרַגְנִינָה הָרֹג* kill me rather (at once); Jer. 22. 10

לְהִלָּךְ בָּכוּ בָּכוּ *weep, indeed, for him that is gone away.*
Jud. 5. 23, Is. 6. 9. With ptc. Jer. 23. 17, Is. 22. 17, Jud.
11. 25?

But inf. abs. after its verb suggests an indefinitely prolonged state of the action, and therefore expresses continuance, prevalence, &c. Nu. 11. 32 וַיִּשְׁטְחוּ לָהֶם שְׂטוֹחַ *and they went spreading them out* (the quails). Jer. 6. 29. This use is clearer when another inf. abs. is added; Jud. 14. 9 וַיֵּלֶךְ הָלוֹךְ וְאָכַל *he went on, eating as he went*; Gen. 8. 7 וַיֵּצֵא יָצוּא וָשׁוּב *and it went (always) out and back.* 1 S. 6. 12, 1 K. 20. 37, 2 K. 2. 11, Is. 19. 22. This use is akin to the adverbial use, cf. 2 K. 21. 13, where *rd.* probably מִחֻזָּה וְהִפּוֹ, with larger accent at *dish*. This inf. *before* the verb, Is. 3. 16, cf. Ps. 126. 6.

Rem. 1. Exx. like Gen. 43. 3, 7, Am. 9. 8 hardly prove that infin. abs. intensifies the action in the same sense as the *pi.* With 1 S. 20. 6 cf. *v.* 28. In Gen. 19. 9 the inf. after verb may emphasise the assumption *to be judge* on the part of one who was a stranger rather than the *habit* of judging. Jos. 24. 10.

Rem. 2. The inf. abs. is oftenest of the same conjug. as the finite, whether before or after it, *e.g.* *Kal* Gen. 2. 16, *niph.* Ex. 22. 3, *pi.* Gen. 22. 17, *pu.* 40. 15, *hiph.* 3. 16, *hoph.* Ez. 16. 4, *hith.* Nu. 16. 13. But as the *nomen actionis* of the *Kal* expresses the abstract idea of the verb in general, it may be joined with any other conjug., *e.g.* with *niph.* Ex. 21. 20; *pi.* 2 S. 20. 18; *pu.* Gen. 37. 33; *hiph.* 1 S. 23. 22, Gen. 46. 4; *hoph.* Ex. 21. 12 (and always in this phrase *shall be put to death*); *hithpo.* Is. 24. 19. Other combinations are rarer, *e.g.* inf. *hoph.* with *niph.* 2 K. 3. 23, and with *pu.* Ez. 16. 4; inf. *pi.* with *hiph.* 1 S. 2. 16. Occasionally the inf. is from another verb, cognate and similar in sound, Is. 28. 28, Jer. 8. 13; 48. 9 (Zeph. 1. 2?). If text right in Jer. 42. 10, שׁוּב, the weak *yod* has fallen away, cf. Jud 19. 11, 2 S. 22. 41.

Rem. 3. Instead of inf. abs. the abstract noun is some-

times used; Is. 35. 2, Jer. 46. 5, Mic. 4. 9, Hab. 3. 9 (last two cognate stems), Job 27. 12, cf. Is. 29. 14, both inf. and noun.—Occasionally the form of inf. cons. is used, Nu. 23. 25, Ru. 2. 16, Jer. 50. 34, Pr. 23. 1 (all due to assonance with following verb), Ps. 50. 21, Neh. 1. 7.—2 K. 3. 24 **והכות** text amiss (but cf. § 96, R. 4), Ez. 11. 7 *rd.* **אוניא**. Cf. however, Jos. 4. 3; 7. 7, Ez. 7. 14.

Rem. 4. The verb **הלך** with its inf. abs. is followed: (a) mostly by another inf. abs. as above in c, e.g. 2 S. 3. 16. **וילך הלוך ונבה**, Jos. 6. 9, 2 K. 2. 11; but (b) also by ptcp. 2 S. 18. 25 **וילך הלוך וקרב**, Jer. 41. 6, cf. 2 S. 16. 5; and (c) by a finite tense, 2 S. 16. 13 **וילך הלוך ויקלל**, Jos. 6. 13, 1 S. 19. 23, 2 S. 13. 19, cf. Is. 31. 5.

But **הלך** is often used in a metaphorical sense to express *progress, continuance*, &c. in an action or condition, which is expressed by ptcp. or adj. Gen. 26. 13 **וילך הלוך ויגדל** *he grew ever greater*. Jud. 4. 24, 1 S. 14. 19, 2 S. 5. 10, 1 Chr. 11. 9. In the same sense the ptcp. **הלך** is used in a predication. 2 S. 3. 1 **וידור הלה ויחזק** *D. waxed stronger and stronger*. Ex. 19. 19 *always waxed louder*. 1 S. 2. 26 (17. 41 in a literal sense), 2 S. 15. 12, 2 Chr. 17. 12, Est. 9. 4, Pr. 4. 18.

Used adverbially with inf. abs. of other verbs inf. abs. of **הלך** expresses the same idea of progress or endurance. Gen. 12. 9 **ויסע הלוך ונסוע** *he continued always journeying*; 8. 3 *always receded more and more*, cf. v. 5.

§ 87. Adverbial use of inf. abs.—The inf. abs. is used to describe adverbially the manner, degree, &c., of the action expressed by a previous verb. This inf. is itself without *and*, but other inf. may be subjoined to it. Deu. 9. 21 **והאמת** **אתו טחון היטב** and *I beat it, grinding it small*; 1 S. 3. 12 **אקים את כל-אשר דברתי החל וכלה** *I will fulfil all that I have spoken, from beginning to end*. Gen. 21. 16; 30. 32, Nu. 6. 23, Jos. 3. 17; 6. 3, 11, 1 S. 17. 16, 2 S. 8. 2, Is. 57. 17, Mic. 6. 13, Zech. 7. 3, Jer. 3. 15; 12. 17; 22. 19. Cf. Gen. 30. 37 **בדושף**. Some inf. abs. (chiefly hiph.) have become

almost simple adverbs, as **הַיָּטִב** *well, very*, **הַרְבֵּה** *much, very*, **הַרְחֵק** *far*, Gen. 21. 16, Jos. 3. 16.

Rem. 1. Here belongs the phrase of Jer., e.g. 7. 13 **וְאָדַרְרִי . . . הִשָּׁבֵם וְדַבֵּר** I spoke, *earnestly speaking*, in which inf. of first verb is repeated; 11. 7; 25. 4; 29. 19; 32. 33; 35. 14, 15. As adverbial inf. is without *and*, delete vav in 26. 5.—Instead of inf. of first verb there is finite form, Is. 57. 17, cf. 31. 5. In Hos. 10. 4 the inf. might exegese **וַיִּבְרוּ דְבָרִים**, giving examples of their idle or swelling words; or they may express actions on the same line as their talk.

§ 88. Inf. abs. instead of inflected forms.—(a) When circumstances, personal relations, &c., have already been suggested by an inflected verbal form, it is often thought sufficient to subjoin further actions in the bare inf. form. This inf. may follow any inflected form, and, unlike the adverbial inf., is introduced by *and*. Jud. 7. 19 **וַיִּתְקַעוּ בַשּׁוֹפָרוֹת וַיִּפְּצוּ הַכִּדְרִים** they blew with the trumpets, *and broke* the pitchers; 1 K. 9. 25 **וַיִּקְטִיר ש' וַיַּעֲלֶה** and Solomon offered sacrifices (freq.) *and burnt incense*; Jer. 14. 5 **וְעִזּוֹב גַּם־אֵילָת בִּשְׂדֶּה יִלְדָּה יִלְדָּה וְעִזּוֹב שָׂדוֹת יִקְנוּ וְכָתוֹב בִּסְפָר וְחָתוֹם** even the hind calves, *and for-sakes* (her young); Jer. 32. 44 **וְהָעָד יִקְנוּ שָׂדֵי וְהָעָד יִסְמְכוּ** they shall buy fields, *and subscribe deeds, and seal them, and take witnesses*. The usage becomes more common in later style. Cf. Rem. 1.

(b) The bare inf. abs. is used without a preceding inflected form when the verbal action or state in itself, apart from modifications of time, person, &c., is to be forcibly presented, e.g. in injunctions which are general; in descriptions of prevailing conduct or condition of things; but also in any case where the action in itself, apart from its conditions, is to be vividly expressed. Ex. 20. 8 **זָכוֹר אֶת יוֹם הַשַּׁבָּת** *remember* the sabbath day!—Hos. 4. 2 **אֵלָה וְכַחַשׁ וְרִצָּח וְגִבּוֹל וְנִאֲפָה** *false swearing, and murder, and theft, and adultery* (they

practise)!—1 K. 22. 30 בַּמִּלְחָמָה וּבֹא הִתְחַפֵּשׂ *disguise myself* (will I), and go into the battle! 2 K. 4. 43 כֹּה אָמַר י' אָכֹל וְהוֹתֵר *thus saith Je., Eat (shall ye) and leave over!*

(c) So in other cases where the action in itself, apart from its circumstances, is to be stated, the inf. abs. is sufficient. Is. 20. 2 וַיַּחַף וַיֵּצֵא עָרֹם הָלַךְ he did so, *walking naked and barefoot*, Is. 5. 5. Particularly when the action is first indicated by *this*. Jer. 9. 23 בְּזֹאת יִתְהַלֵּל in *this* let one glory, *in understanding and in knowing me*; Is. 58. 6 is not *this* the fast that I like, פָּתַח חֲרָצִיבוֹת רָשָׁע *to loose the bonds of wickedness, &c.* (three inf., cf. *v.* 7). Gen. 17. 10; Deu. 15. 2, Is. 37. 30, Zech. 14. 12.

Rem. 1. Exx. of *a*. After perf., 1 S. 2. 27, 28, Hos. 10. 4, Jer. 19. 13; 22. 14, Hag. 1. 6, Zech. 3. 4; 7. 5, 1 Chr. 5. 20, 2 Chr. 28. 19, Ecc. 4. 1, 2; 9. 11, Est. 9. 6, 12, 16, cf. 17, Dan. 9. 5.—After impf., Jer. 32. 44; 36. 23. With *ו* or, Lev. 25. 14, Nu. 30. 3, Deu. 14. 21.—After vav impf., Gen. 41. 43, Ex. 8. 11, Jer. 37. 21, 1 Chr. 16. 36, Neh. 8. 8.—Vav perf., Zech. 12. 10.—Inf., 1 S. 22. 13, Jer. 7. 18, cf. 32. 33.—Ptcp., Hab. 2. 15, Est. 8. 8.

Rem. 2. Exx. of *b*. Inf. abs. as imper., Ex. 12. 48; 13. 3, Deu. 1. 16; 5. 12; 31. 26, Jos. 1. 13, 2 K. 3. 16, Zech. 6. 10. So הִלֹּךְ *go!* 2 S. 24. 12, 2 K. 5. 10, and often in Jer., 2. 2; 3. 12, &c. Is. 14. 31? (נָמוֹן inf. abs.).—Of prevailing conduct or condition, Is. 21. 5; 22. 13; 59. 4, 13, Jer. 7. 9; 8. 15; 14. 19, Ez. 21. 31, Hag. 1. 9.—Exx. of *c*, Jer. 3. 1 (וָשׁוּב), Ez. 23. 30, 46, Job 40. 2, Pr. 17. 12; 25. 4, 5.

Rem. 3. Like inf. cons. (§ 96), inf. abs. when used for finite may be continued by fin. form, Is. 42. 22; 58. 6.

Rem. 4. A force akin to that of inf. abs. is sometimes obtained by repeating the verb in another form. Ps. 118. 11, Zeph. 2. 1, Hab. 1. 5, Is. 29. 9 (Hos. 4. 18). But in some of these places text is doubtful.

Rem. 5. When inf. abs. is used for finite verb the *subj.*

is occasionally expressed with it, Deu. 15. 2, Lev. 6. 7, Nu. 15. 35, 1 S. 25. 26, Is. 42. 22, Ps. 17. 5, Job 40. 2, Pr. 17. 12, Ecc. 4. 2, Est. 9. 1. Gen. 17. 12, 13 make it probable that כלֹזֵר *v.* 10 is subj. and not acc. after pass.

Rem. 6. In § 86 (cf. § 67) and § 87 the inf. abs. is no doubt in acc.; possibly also in § 88, cf. Kor. 2. 77.

2. The Infinitive Construct

§ 89. The inf. cons. has the qualities both of noun and verb, being used like a gerund, admitting prepp. and suffixes, and yet having the government of its verb. As *nomen verbi* it does not of itself express tense; the time is either indefinite or suggested by the context and circumstances. It is too little of a noun to take the *art.*, § 19.

§ 90. Cases of inf. cons. itself.—(a) The inf. cons. may be *nom.* as subject to a nominal sentence, especially when the pred. is "good" or "not good" (§ 84 a), but also otherwise, Gen. 2. 18 לֹא טוֹב הָיִוֹת הָאָדָם לְבִדּוֹ *man's being alone* is not good; Is. 7. 13 הַמְעַט מִכֶּם הִלְאוֹת אֲנָשִׁים is *wearying men* too little for you? Gen. 29. 19; 30. 15, Ex. 14. 12, Jud. 9. 2; 18. 19, 1 S. 15. 22; 23. 20; 29. 6, 2 S. 18. 11, Is. 10. 7, Mic. 3. 1, Ps. 118. 9, Pr. 10. 23; 13. 19; 16. 6, 12, 16, and often.

(b) It may be in *gen.* by a noun or prep. Gen. 2. 4 בְּיוֹם עֲשׂוֹת יְהוָה in the day of *Jehovah's making*; 14. 17 אַחֲרֵי שׁוֹבוֹ מִהַכּוֹת after his *returning from smiting*. Gen. 2. 17; 21. 5; 24. 30; 29. 7, Is. 7. 17, Hos. 2. 5, 17. Also, though rarely, after an adj. or ptcip. in *cons.*, Is. 56. 10, Jer. 13. 23, Ps. 127. 2, Pr. 30. 29. In a few instances כֹּל *all* precedes inf. cons., Gen. 30. 41, 1 K. 8. 52, Ps. 132. 1, 1 Chr. 23. 31.

(c) It may be in *acc.* as obj. to an active verb. 1 K. 3. 7 לֹא יָדַעְתִּי צֵאת וְבֹא I know not *how to go out or come in*. Gen. 8. 10, Ex. 2. 3, Deu. 2. 25, 2 K. 19. 27, Is. 1. 14; 11. 9, Jer. 15. 15, Am. 3. 10, Ps. 101. 3. The acc. sign אֶת occurs before inf. 2 K. 19. 27 (Is. 37. 28). The inf. cons. with

prep. ל, which expresses the direction of the action of governing verb, has in usage greatly superseded the simple inf. when *obj.*; Gen. 18. 29 **וַיֵּסֶף עוֹד לְדַבֵּר**, 11. 8; 13. 16. This inf. with ל has become almost a simple verbal *form*, and appears often as subj. in the nominal sent., 1 S. 15. 22, 2 S. 18. 11, Is. 10. 7 with 28. 19, Mic. 3. 1, Ps. 118. 8, Pr. 21. 9 with 25. 24. Cf. Hab. 2. 14.

Rem. 1. It is usually the whole clause rather than the mere inf. that is grammatical subj.; comp. the forcible phrase 2 S. 14. 32. The inf. cons. is too little nominal to be subj. to a verb: in 2 S. 22. 36 *rd.* with Ps. 18. 36 **וַתֵּנֶתְךָ**; 1 K. 16. 31 **וַיִּהְיֶה** is ptc., cf. 1 S. 18. 23. In 2 S. 24. 13 **וַיִּסָּדֶךָ** is loosely appended to preceding words. Is. 37. 29 **וַיִּשְׁאַנְנֶךָ** if text right may be an ex., or adj. used substantively (vocalisation varies). Ps. 17. 3 **וַיִּצְחֵי** if inf. is scarcely subj. to following verb. On the other hand the fem. inf. tends to be a real noun, and may be subj. to a verb, Pr. 10. 12.—It is rare that the mas. form of inf. is construed as fem. (neut.), 1 S. 18. 23, Jer. 2. 17 with 2. 19.

Rem. 2. Deu. 25. 2 **בֶּן הַפֹּחַ** *worthy of a beating* (adjudged the bastinado) is peculiar, cf. 1 S. 20. 31.

§ 91. Government by inf. cons.—(a) The agent or subj., which usually immediately follows inf., is in the *gen.* Gen. 2. 4 **עֲשׂוֹת יְהוָה** *Jehovah's making*; 19. 16 **עָלְיוֹ** *in Jehovah's pitying him*. Gen. 16. 16; 24. 11, Ex. 17. 1, Deu. 1. 27, 1 K. 10. 9. So with suff., Gen. 3. 19 **עַד שׁוֹבֶךָ** *until thy returning* to the ground, 3. 5; 39. 18.

When separated from inf. by intervening words the subj., with a looser construction, must be supposed to be in the *nom.*; Is. 20. 1 **בְּשַׁלַּח אֹתוֹ סַרְגֹּן** *when Sargon sent him*. Gen. 4. 15, Nu. 24. 23, Deu. 4. 42, Jos. 14. 11, Jud. 9. 2, 1 S. 16. 16, 2 S. 18. 29, Is. 5. 24, Jer. 21. 1, Ez. 17. 10, Ps. 51. 2; 56. 1; 76. 10; 142. 4, Pr. 1. 27; 25. 8, Job 34. 22.

(b) The inf. cons. puts its *obj.* in the same case as the verb does from which it is derived, *i.e.* acc. or gen. through

a prep. 1 S. 19. 1 **לְהַמִּית אֶת־דָּוִד** *to kill David*; Deu. 10. 15 **לְאַהֲבָה אֹתָם** *to love them*; Nu. 22. 11 **לְהִלָּחֵם בּוֹ** *to fight with him*. Gen. 2. 4, Deu. 2. 7, 1 K. 12. 15; 15. 4, Gen. 19. 16, Deu. 30. 20, Is. 7. 1. The inf. may take two acc. like its verb, Gen. 41. 39, Deu. 26. 19, Jos. 10. 20.

(c) When subj. and obj. are both expressed the usual order is: inf., subj., obj. Gen. 41. 39 **אֶחָרֵי הוֹדִיעַ א' אֶתְּךָ** *after God's showing thee*; Hos. 3. 1 **נְאֻהֶבֶת י' אֶת־בְּנֵי יִשְׂרָאֵל** *as Je. loveth the children of Israel*; and with pron. as subj. Gen. 39. 18 **בְּהִרְמִי קוֹלִי** *when I lifted up my voice*. Gen. 11. 11, 13; 13. 10; 24. 30; 39. 19, 1 K. 11. 24; 13. 23, 31, Is. 10. 15, Am. 1. 3, 6, 9, 11, 13, &c.

Rem. 1. The subj., especially when a pron., is often omitted: (a) when clear from the context, Gen. 24. 30 **פָּרָאֵת** *when he saw*; 19. 29, Deu. 4. 21, 1 K. 20. 12, Ez. 8. 6. (b) When general and indeterminate, Gen. 33. 10 **פָּרָאֵת** *as one sees*; Jud. 14. 6, 1 S. 2. 13; 18. 19, 2 S. 3. 34; 7. 29, Is. 7. 22; 10. 14.—Gen. 25. 26, Ex. 27. 7; 30. 12, Nu. 9. 15; 10. 7, Zeph. 2. 2, Zech. 13. 9, Ps. 42. 4 with *v.* 11, Job 13. 9; 20. 4. The *obj.* is also often omitted, when a pron., in the same circumstances. § 73, R. 5.

Rem. 2. The subj. is probably *nom.* in some cases where it is not separated from inf. (a above), *e.g.* when ל of inf. has pretonic *qameç*; 2 S. 19. 20 **לְשׁוֹם הַמֶּלֶךְ** with Gen. 16. 3 **לְשֹׁבֵת אֲבִירָם**, 1 K. 6. 1, Job 37. 7. The inf. hiph. of ע' verbs is never shortened except with suff. (Gen. 39. 18 in c above), *e.g.* Is. 10. 15 **בְּהִנִּיף שִׁבְטִי**, 14. 3 **בְּיוֹם הִנִּיחַ**, 2 S. 17. 14, Ps. 46. 3.

Rem. 3. The obj. of inf. when a *noun* is probably acc. and not gen. objecti. When inf. has suff. this is clear, Gen. 39. 18, Deu. 9. 28. Also the particle **אֵת** is frequently expressed, Gen. 14. 17; 25. 26, Deu. 10. 12, 15; 11. 22, 1 S. 18. 19; 25. 2, Zech. 13. 9. Cases in which neither of these marks is present are probably to be decided on the same analogy, *e.g.* Jud. 14. 6 **בְּשֹׁפֵעַ הַנִּירִי** *as one rends a kid*, Is. 10. 14 *as one gathers eggs*, 17. 5, 1 K. 18. 28, Ps. 66. 10;

101. 3, Pr. 21. 3. The fem. inf., while it may take acc., is occasionally construed with gen. *obj.*, Ps. 73. 28 קִרְבַּת אֱלֹהִים *to draw near to God*, Mic. 6. 8, so Aram. Ezr. 4. 22. So the common לִקְרָאתִי *to meet me*, לִקְרַאת דָּוִד *to meet David*, &c. Similarly fem. verbal noun, Deu. 29. 22, cf. acc. Ez. 17. 9, Am. 4. 11, and with mas. noun, Nu. 10. 2 (Hab. 3. 13²). In Nu. 23. 10 *rd.* perhaps מִי סִפֵּר. Others consider cases like Is. 10. 14; 17. 5 as gen. *obj.* (Hitz. on Is. 1. 7).

Rem. 4. Though inf. has a distinct suff. for acc. only in 1 *p. s.* and occasionally in others, *e.g.* 3 *s.* לְהוֹצִיאֵהוּ, Jer. 39. 14, and 1 *pl. s.* לְהוֹצִיאֵנִי, Ex. 14. 11, there seems no reason to doubt that the suff. of all the persons are often in acc. There is no syntactical reason why inf. should govern acc. of 1 *p. s.* and not of the other persons, as it does govern acc. of all persons with אִם. A gen. *obj.* would in many cases be awkward, as Gen. 37. 4 דִּבְרֹוּ *to speak to him*, and where the suff. is parallel to אִם as 37. 22, Deu. 1. 27. In Deu. 23. 5 the suff. has verbal *n* demons. Comp. *exx.* like Nu. 22. 23, 25, Deu. 9. 28; 26. 19 with Ps. 89. 28, Jud. 13. 23; 14. 8; 18. 2, 1 S. 2. 25; 19. 11, 1 K. 20. 35, 2 K. 9. 35, Ps. 106. 23, 26, 27. When prep. ל precedes inf. the suff. is mostly acc.; also often when מ precedes, and even when other prepp. are prefixed.—Nu. 22. 13 לְתַתִּי = לְתַתִּי, and Jer. 27. 8 הָפִי seems used as trans., though cf. Sep.

§ 92. Usage of inf. cons.—The inf. cons. with prepp. has all the meanings of the finite forms with conjunctions. Gen. 4. 8 בְּהִיּוֹתָם בַּשָּׂדֶה *when they were in the field*; 3. 19 עַד שׁוּבָה *until thou return*, cf. Hos. 10. 12 עַד יָבוֹא *until he come*, Gen. 39. 16, 2 S. 10. 5. Gen. 39. 18 כַּהֲרִימִי קוֹלִי *when I lifted up*, cf. 37. 23 בָּא אֲשֶׁר בָּא *when he came*. The prepp. become conjunctions, taking finite forms, by combination with the rel. אֲשֶׁר, which, however, is often omitted, as Hos. 10. 12 above, 5. 15. Gen. 18. 12 with Jud. 11. 36, 2 S. 19. 31; Am. 1. 11 with 2 S. 3. 30; 2 S. 3. 11 with Is. 43. 4.—Gen. 13. 10; 34. 7; 35. 1, 1 S. 9. 15, 2 S. 12. 6, Ex. 19. 18. Cf. § 145.

§ 93. The prep. ל, which properly expresses the direction

of the action of previous verb, is used with inf. cons. in a weaker sense (like gerund in *do*) to explain the circumstances or nature of a preceding action. This gerundial (adverbial) use is very common. 1 S. 14. 33 הָעָם חָטְאִים לֶאֱכֹל עַל-הַדָּם the people are sinning *in eating* with the blood; 1 K. 5. 23 תַּעֲשֶׂה אֶת-הַפֶּצִי לֶתֶת לֶחֶם בֵּיתִי thou wilt do my desire *in giving* (so as to give) bread for my house. Gen. 18. 25; 19. 19; 29. 26; 34. 7; 43. 6, 1 S. 12. 17, 19; 19. 5; 20. 20, 2 S. 14. 20, 1 K. 8. 32; 14. 8; 16. 19. So the frequent לֵאמֹר *saying*. Similarly in explanation of a comparison, Gen. 3. 22, 2 S. 14. 25, Is. 21. 1, Ez. 38. 16, Pr. 26. 2, 1 Chr. 12. 8.—Jos. 22. 26 is peculiar if text right. Is. 44. 14 לְכָרִית text dubious.

§ 94. The inf. with ל is also used as a circumscription in various senses of the imperfect. (a) As a periphrastic fut. Gen. 15. 12 וַיְהִי הַשֶּׁמֶשׁ לָבוֹא and it was, *the sun was about to set*, Jos. 2. 5. Is. 38. 20 לְהוֹשִׁיעַנִי *Je. is (ready, about) to save me*. Is. 10. 32, Jer. 51. 49, Ps. 25. 14; 49. 15, Pr. 19. 8, Ecc. 3. 15, 1 Chr. 9. 25.—In 1 S. 14. 21 *rd.* קָבְבוּ גַם-הֵמָּה *they also turned to be*. (b) As a gerundive, in the sense of *is to be, must be, ought to be*. 2 K. 4. 13 מָה לַעֲשׂוֹת לָךְ *what is to be done for thee? should one speak for thee to the king?* 2 K. 13. 19 לְהַכּוֹת חֲמִישׁ אֶרְשָׁשׁ *percutiendum erat*. Is. 5. 4, Hos. 9. 13, Ps. 32. 9; 49. 15, Job 30. 6, 2 S. 4. 10. Or in the sense of *can be*, Jud. 1. 19, 2 S. 14. 19 (יֵשׁ = אֵשׁ).—The consn. in Gen. 15. 12, Jos. 2. 5 appears to be as 1 S. 7. 10, 2 S. 2. 24, 1 K. 20. 40, 2 K. 2. 11, and often, the vb. *was* being understood.

§ 95. The *negative* inf. is formed—(a) Usually by particle צִוִּיתִיךָ לְבַלְתִּי אֲכָל-מִמֶּנּוּ with ל, as Gen. 3. 11 I commanded thee *not to eat of it*, Deu. 4. 21, 1 K. 11. 10. This particle negatives inf. in its various uses, *e.g.* when it expresses purpose, Gen. 4. 15; 38. 9, and frequently in its

gerundial or explicative sense, Gen. 19. 21, Ex. 8. 25, Deu. 3. 3; 8. 11; 17. 12, Jos. 5. 6, Jud. 2. 23; 8. 1, Jer. 16. 12; 17. 23, 24, 27.

(b) The inf. as periphrastic fut. or gerundive (§ 94) is negated by לֹא or אֵין ל. Am. 6. 10 לֹא לְהַזְכִּיר בְּשֵׁם י' the name of Je. *must not be mentioned*; Jud. 1. 19 (could not dispossess), 1 Chr. 5. 1. Est. 4. 2 אֵין לָבוֹא אֶל־הַשַּׁעַר the gate *must not be gone to*. Ezr. 9. 15, 2 Chr. 5. 11; 20. 6, 17; 22. 9, Est. 8. 8, Ps. 40. 6, Ecc. 3. 14. There seems no difference in sense between לֹא ל and אֵין ל, though the latter is common in the later style; cf. 1 Chr. 15. 2 with 23. 26. Jer. 4. 11 does not belong here.

§ 96. In the progress of the discourse, when new clauses are added with *and*, the inf. is very generally changed into the finite construction. Gen. 39. 18 וַאֲקָרָא בְּהִרְמִי קוֹלִי lifted up my voice *and cried*; 2 K. 18. 32 עַד בָּאִי וְלָקַחְתִּי אֶתְּכֶם till I come *and take you*. Gen. 27. 45, Jud. 6. 18, 1 S. 24. 12, Is. 5. 24; 10. 2; 13. 9; 30. 12, 26; 45. 1, Am. 1. 9, 11, Ps. 104. 14, 15. This resolution is necessary with a neg. clause, Am. 1. 9. Cf. Rem. 2.

Rem. 1. The pleonastic neg. לֹא לְבִלְתִּי (§ 95) occurs 2 K. 23. 10 (cf. לֹא לְמַעַן Ez. 21. 20), and מִבְּלִיתִי Nu. 14. 16 *because Je. was not able*.—The inf. is sometimes negated by prep. מִן away from, as Is. 5. 6 מִתְּהַמְטִיר command *not to rain*. So after *to swear* Is. 54. 9, cf. Deu. 4. 21, and *to beware* Gen. 31. 29 (cf. v. 24), 2 K. 6. 9. Occasionally a periphrasis of לֵאמֹר saying and direct speech is employed, Gen. 3. 11 with v. 17, Am. 2. 12.

Rem. 2. The finite tense consecutive to the inf. (§ 96) will show the *nuances* of time, relation, &c., in which the inf. was used. Thus Gen. 39. 18, 1 S. 24. 12, the inf. referred to a past act; 2 K. 18. 32, Jud. 6. 18 to a future one, and Am. 1. 11 to a frequentative action. Loose constructions occasionally arise in the process of resolution, e.g. Hos. 9. 7 וְעַל־אֲשֶׁר רַבָּה *and because . . . is great*;

so Jer. 30. 14, 15. So perhaps 1 S. 4. 19 וַיָּמָת . . . אֶל-הַלֵּקֶחַ, i.e. וַיָּמָת (עַל) אִשְׁרָיִם מָת and regarding the fact that he was dead.

Rem. 3. Sometimes, esp. in later style, the inf. with suff. appears used for finite form, Job 9. 27 אִם אֶמְרִי *if I think* (my thought be). Jer. 9. 5, Zeph. 3. 20, Dan. 11. 1. Comp. also the consn. Ex. 9. 18, 2 S. 19. 25.

Rem. 4. The inf. cons. with *and* is used, particularly in later style, in continuation of a preceding finite or other form (cf. inf. abs. § 88). Several times וַיָּלַחַח, Ex. 32. 29, Jer. 17. 10; 19. 12, Dan. 12. 11. Originally and in the older passages the inf. stood perhaps under the influence of a *will* or *purpose* implicitly contained in preceding clause, but in many cases this cannot any more be discovered; the inf. is merely a shorter way of indicating the action. Am. 8. 4, Hos. 12. 3 (Sep. wants *and*), 1 S. 8. 12, Jer. 44. 19, Ez. 13. 22, Is. 44. 28, Lev. 10. 10, 11, Neh. 8. 13, Ps. 104. 21, Job 34. 8, 1 Chr. 6. 34; 10. 13, 2 Chr. 7. 17; 8. 13, Ecc. 9. 1, Dan. 2. 16, 18. In Gen. 42. 25 *and to restore* is under "commanded," the preceding clause being brachylogy usual with "command." Prep. omitted 1 Chr. 21. 24, cf. 2 S. 24. 24.

Rem. 5. Though the *pass.* inf. is quite common the act. is often used where *pass.* might be expected. Gen. 4. 13, Ex. 19. 13, 1 S. 18. 19, Is. 18. 3, Hos. 10. 10, Jer. 6. 15; 25. 34; 41. 4, Hag. 2. 15, Ps. 42. 4; 67. 3, Job 20. 4, Ecc. 3. 2.

Obs.—In composition, if doubt arise, it is safe to use prep. ה before inf., as the bare inf. being a noun can be governed properly only by a trans. verb. The prep. must be used: 1. After verbs expressing *purpose* and verbs of motion, Gen. 2. 15, Ex. 3. 4. 2. After a nominal sent., pos. or neg., Gen. 2. 5; 24. 25. 3. After an adj., Gen. 19. 20, Is. 5. 22 (Job 3. 8 a rare exception). 4. After a noun, Hos. 8. 11; 10. 12, Is. 5. 22, unless the inf. be gen., Gen. 29. 7. Such verbs, however, as יָכַל *to be able*, סָאָר *to refuse*, are trans. in Heb. and may take bare inf., Deu. 1. 9, Hos. 8. 5, Is. 1. 13, Nu. 22. 14, Jer. 3. 3; so נִלְאָה *to be weary*, Is. 1. 14, Jer. 15. 6.

THE *NOMEN AGENTIS* OR PARTICIPLE

§ 97. The ptcp. or *nomen agentis* partakes of the nature both of the noun (adj.) and the verb. It presents the person or subj. in the continuous exercise or exhibition of the action or condition denoted by the verb. The *pass.* ptcp. describes the subj. as having the action continuously exercised upon him, or at least differs from the adj. in presenting the state of the subj. as the result of an action.

Rem. 1. The ptcp. carries the notion of action, operation, like the verb, while the quality expressed by the adj. inheres in the subj. as a mere motionless characteristic. On the other hand the ptcp. differs from the impf. in that the continuousness of the impf. is not unbroken, but mere repetition of the action. The ptcp. is a line, the impf. a succession of points.

It is but natural, however, that act. ptcps. expressing conditions or operations which are habitual should come to be used as nouns, as אָהֵב *friend*, אֹיֵב *enemy*, שֹׁפֵט *judge*, שָׂמֵר *watchman*, חוֹזֵה *seer*, &c., and that *pass.* ptcps. should in usage become adjectives. The ptcp. *niph.* in particular has the sense of the Lat. gerundive and adj. in *bilis*, as נֹרֵא *to be feared*, terrible, נִחָשֵׁב *æstimandus*, נִחְסָר *desirable*, נִחָעֵב *detestable*, נִכְבָּד *honourable*. Occasionally ptcp. *Pu.*, מְלֻל *laudandus*, Ps. 96. 4. Possibly קָל, Ps. 137. 8 (some point שְׂדוּרָה). Jer. 4. 30, Is. 23. 12, are real or imagined pasts. See Is. 2. 22, Ps. 18. 4; 19. 11; 22. 32; 76. 8; 102. 19, Job 15. 16. In like manner the difference between ptcp. and impf. is often scarcely discernible in usage. Gen. 2. 10, Ex. 13. 15, Lev. 11. 47, Nu. 24. 4, 16. Cf. Jud. 4. 22 with 2 K. 6. 19.

§ 98. Construction of ptcp.—The ptcp. is construed—

(a) Verbally, taking the government of its verb, *acc.* or *prep.* Gen. 32. 12 יִרָא אֶנְכִי אֹתוֹ *I fear him*; 25. 28 רִבְקָה אֶהָבֶת *Reb. loved Jacob*. Gen. 27. 8; 37. 7, 16; 40. 8, 17; 41. 9; 42. 29, 1 S. 11. 3, 2 S. 14. 18, 1 K. 18. 3, Am. 5. 8, 9, 18.

With prep. Gen. 16. 13; 26. 11, 1 S. 17. 19; 23. 1, 2 S. 23. 3, Ps. 89. 10. The ptcp. may take any acc. taken by its verb; Deu. 6. 11 מְלֵאִים כָּל-טוֹב *full of every good*, Am. 2. 13; cogn. acc. 1 K. 1. 40; or two acc., 2 S. 1. 24 הַמְלִבְשָׁכֶם שָׁנִי *who clothed you with crimson*. Zeph. 1. 9.

(b) Or, nominally, being in cons. with following gen. Gen. 3. 5 יָדְעֵי טוֹב וְרָע *knowing good and evil*; Hos. 2. 7 נָתַנִּי לַחֲמִי וּמִיָּמִי *who give my bread and water*. This consn. is very common: the *act.* ptcp. of verbs governing a direct obj. take this obj. in gen.; and the *pass.* ptcp. of such verbs take the subj. of the verbs in the gen. Gen. 22. 12 יָדַעְתִּי אֱלֹהִים *thou fearest God*; Hos. 3. 1 אִשָּׁה אֲהֵבַת רָע *a woman loved by a paramour*. Gen. 19. 14, 25, Ex. 15. 14; 23. 31, Jud. 1. 19; 5. 6, 2 S. 4. 6; 6. 13, 1 K. 2. 7; 12. 21, Is. 5. 18, Hos. 6. 8. So ptcp. of other *act.* conjugations, Is. 5. 8; 19. 8, 9, 10; 28. 6; 29. 21, Jer. 23. 30, 32, Hos. 5. 10; 11. 4, Ps. 19. 8, 9; cf. 136. 4-7. *Pass.* ptcp., Gen. 24. 31 *blessed by Je.*, 2 S. 5. 8 *hated by*, Is. 53. 4, Job 14. 1. Frequently the *cause* or *instrument* takes the place of the subj., Is. 1. 7 שָׂרְפוֹת אֵשׁ *burnt with fire*. Gen. 20. 3; 41. 6, Deu. 32. 24, Is. 14. 19; 22. 2; 28. 1 *stricken down with wine*, Jer. 18. 21, Hos. 4. 17.

(c) In like manner suff. to ptcp. may be *acc.* or *gen.* Deu. 8. 16 הַמְאֲכִלָּה מִן *who fed thee with manna*. Deu. 8. 5 (*n* demons.); 13. 6, 11; 20. 1, Is. 9. 12; 10. 20; 47. 10; 63. 11, Jer. 9. 14 (cf. 23. 15), Ps. 18. 33; 81. 11, Job 31. 15; 40. 19. Often in *gen.*; Gen. 27. 29 מְבַרְכֶּיךָ *they who bless thee* (thy blessers), 4. 14, Ex. 20. 5, 6, 1 S. 2. 30, Is. 50. 8, Ps. 7. 5; 55. 13, Job 7. 8.

Rem. 1. The mixed consn., gen. and acc. (for 2 acc.), Am. 4. 13 is curious.—The verbs בָּא *to go into* and יָצָא *to come out of*, may be consd. with acc. (Gen. 44. 4, Deu. 14. 22, 2 K. 20. 4, Lam. 1. 10, Ps. 100. 4), and so their ptcp. with. gen. Gen. 9. 10; 23. 10, 18; 34. 24; 46. 26,

Ex. 1. 5, Jud. 8. 30. Similarly other kinds of acc., as that of *direction*, Is. 38. 18 יֵרֵד-בֹּר *gone down to the pit*, 1 Chr. 12. 33, 36, or of *respect*, Is. 1. 30 fading *in its leaf*. In poetry this brief forcible consn. of gen. represents prose consn. with prep.; Ps. 88. 6 *lying in the grave*, though cf. 57. 5; Mic. 2. 8, Is. 22. 2. Particularity with suff., Ps. 18. 40 קָמִי *those rising up against me*, cf. Ps. 3. 2. Deu. 33. 11, Is. 22. 3, Ps. 53. 6; 73. 27; 74. 23; 102. 9, Pr. 2. 19. Is. 29. 7 *who war against her and her stronghold* is so condensed as to be suspicious.

The pass. ptc. also may retain the acc. of act. verb, as 1 S. 2. 18 הָנוּר אֶפֶּוד *girt with an ephod*, Jud. 18. 11, Ez. 9. 2, 3, Neh. 4. 12; or take the gen., Is. 3. 3; 51. 21, Joel 1. 8, Ez. 9. 11. Particularly when the gen. explains the extent of application of ptc. (§ 24 d). Is. 3. 3 נִשָּׂא פָּנִים *he whose face is lifted up*. Ps. 32. 1 בָּסוּי הַטָּאָה *he whose sin is covered*. 2 S. 13. 31, Is. 33. 24, Pr. 14. 2. In 2 S. 15. 32 קָרַע בְּתָנָיו *is not acc. of respect, as to his garment, but subj. to rent*, though *rent* at the same time is acc. of condition to Hushai. On the other hand Jud. 1. 7 is rather an ordinary circ. cl., *cut off* being pred. to *thumbs*, although elsewhere this word is fem. Ex. 12. 11, Jer. 30. 6.

§ 99. The ptc. becomes virtually a noun, as Is. 19. 20 מוֹשִׁיעַ *one who saves, a saviour*, and may be subj. or obj. of a sentence. When in apposition with a noun it is used as an adj., Deu. 4. 24 אֵשׁ אֹכֶלֶת *a devouring fire*, 4. 34 *an out-stretched arm*, Gen. 22. 13, Is. 18. 2, 5, Jud. 1. 24 אִישׁ יוֹצֵא *they saw a man coming out*. Am. 5. 3, Is. 2. 13; 10. 22. With the art. the ptc. may like the adj. designate a class. Am. 5. 13, Is. 14. 8; 28. 16, Mic. 4. 6; or have the sense of *he who . . . , whoever*, Gen. 26. 11 הַנֹּגֵעַ בְּאִישׁ הַזֶּה *whoever touches*, 2 S. 14. 10; and so with gen., Gen. 9. 6, Ex. 21. 12, 15, 16.

When in appos. with a preceding def. subj. the ptc. with art. has the meaning very much of a relative clause. Gen. 12. 7 הַנִּרְאָה אֵלָיו *Je. who had appeared to him*; 1 S.

1. 26 אֲנִי הָאִשָּׁה הַנִּצָּבֶת I am the woman *who stood*, cf. Jud. 16. 24. This usage is very common: Gen. 13. 5; 27. 33; 35. 3; 43. 12, 18; 48. 15, 16, Ex. 11. 5, Jud. 8. 34, 1 S. 4. 8, 2 S. 1. 24, 2 K. 22. 18, Is. 8. 6, 17, 18; 9. 1, Am. 4. 1; 5. 3, Mic. 3. 2, 3, 5. With pass. ptc., Nu. 21. 8, Jud. 6. 28 the altar *that had been built*, 20. 4 the woman *who was murdered*, 1 K. 18. 30, Ps. 79. 10.—Ps. 19. 11 resumes v. 10 (they) *which are more desirable*. Ps. 18. 33; 49. 7.

Rem. 1. Of course the ptc. with art. is not to be used as an ordinary rel. clause after an *indef.* noun, only after def. words as pron., proper name, or other defined word. In later style exceptions occur, Jer. 27. 3; 46. 16, Ez. 2. 3; 14. 22, Ps. 119. 21, Dan. 9. 26, though in most of these cases the preceding word is really def. though formally undetermined. In other cases the preceding subj. receives a certain definiteness from being connected with *all*, Gen. 1. 21, 28, or a numeral, Jud. 16. 27, cf. 1 S. 25. 10, or from standing in a comparison, Pr. 26. 18 (Ps. 62. 4 *rd.* perhaps וְיִהְיֶה ר'), or from being described by an adj., Is. 65. 2, cf. v. 3.

Rem. 2. When another ptc. follows one with art. it is often without art., as predicate, Is. 5. 20, Am. 6. 4, Job 5. 10. But in vigorous speech the clauses are made parallel and the art. used, Is. 40. 22, 23, Mic. 3. 5. Occasionally the rel. pron. takes the place of the art. as more distinct, Deu. 1. 4, Jer. 38. 16, Ez. 9. 2, Ps. 115. 8. Both are used 1 K. 12. 8; 21. 11.

Rem. 3. When the ptc. as direct pred. receives the art. it becomes coextensive with the subj. Gen. 2. 11 it is *that which goeth round*. 45. 12 my mouth is *that which speaketh*. Deu. 3. 21 thine eyes were *they which saw*. Gen. 42. 6, Deu. 3. 22, 1 S. 4. 16, Is. 14. 27.

§ 100. (a) The ptc. as pred., unlike the finite verb, does *not* contain the subj., which must be expressed. 1 S. 19. 11 מָחָר אֶתָּה מוֹמָת to-morrow *thou shalt be slain*; Gen. 38. 25 הִמָּה עֲלִים *she was brought forth*; 1 S. 9. 11 הֵמָּה עֲלִים *they were going up*. The pron., however, is often omitted if

the subj. has just been mentioned, particularly after הִנֵּה Gen. 24. 30 וַיָּבֹא אֶל-הָאִישׁ וְהִנֵּה עֹמֵד he came to the man, *and, behold, he was standing*. Gen. 37. 15; 38. 24, 41. 1, 1 S. 30. 3, 16, Am. 7. 1, Is. 29. 8. With גם Gen. 32. 7. Occasionally the pron. is omitted anomalously, Jos. 8. 6, Ps. 22. 29 (*he* is ruler), Neh. 9. 3, 5. In 1 S. 6. 3 אַתָּם has probably dropped out. On ptcp. with general subj. § 108 c.

(b) Owing to the emphasis thrown by the idea and usage of ptcp. on the subj. the latter usually precedes. Gen. 2. 10 וַיֵּצֵא וְנָהָר *and a river went forth*; 24. 21 וְהָאִישׁ מִשְׁתַּחֲוֶה לָּהּ *and the man gazed at her*, 24. 13, 37 (see above in a). This order is usual with הִנֵּה and in rel. clauses, 18. 17; 24. 37; 28. 20; 31. 43. On the other hand, if emphasis fall on ptcp., and in clauses beginning with כִּי *for, that*, אִם *if*, which give prominence to the pred., the ptcp. precedes the subj. Gen. 30. 1 וְאִם אֵין מֵתָה אֲנֹכִי *and if not I die*; 3. 5 כִּי יָדַע א' *for God knoweth*, 15. 14; 19. 13; 25. 30; 29. 9; 32. 12; 41. 32. With interrog., Gen. 4. 9; 18. 17, Nu. 11. 29. After אַךְ Jud. 3. 24.

(c) The ptcp. does not indicate time, its colour in this respect being taken from the connection in which it stands. The pass. ptcp. refers chiefly to the past, though not exclusively. The act. ptcp. is mainly descriptive of something present, *i.e.* either actually present to the speaker, or present to him in idea, as the *fut. instans*; or, as in circums. clauses, present to the main action spoken of, though this may be in the past. Gen. 4. 10 דָּמִי אֲחִיךָ צֹעֲקִים thy brother's *blood crieth*. Gen. 19. 13, 14 כִּי מַשְׁחִיתִים אֲנֵהְנוּ *for we are destroying* (going to des.). 1 S. 1. 12 she *prayed* long וְעָלִי שֹׁמֵר אֶת-פִּיהָ *Eli watching her mouth*. See exx. in Rem. 1.

(d) Owing to its nominal character the ptcp. is negated by אֵין. The place of the neg. varies. Gen. 41. 8 אֵין פֹּתֵר

אָתָם *there was none interpreting* them; cf. different order, 40. 8; 41. 15. Ex. 5. 16 תָּבֵן אֵין נָתַן *straw is not given*; 1 K. 6. 18 אֵין אָבֶן נִרְאָה *no stone was seen*. The אֵין often takes suff. of subj., Gen. 43. 5 אִם אֵינְךָ מְשַׁלֵּחַ if *thou dost not let go*, Ex. 5. 10.—Gen. 20. 7; 39. 23; 41. 24, Ex. 3. 2, Deu. 4. 22; 22. 27, Jos. 6. 1, Jud. 3. 25, 1 S. 3. 1; 22. 8; 26. 12, 1 K. 6. 18, Hos. 5. 14, Am. 5. 2, 6, Is. 5. 27; 17. 2; 22. 22, Jer. 9. 21. See Rem. 3.

(e) When additional clauses are joined by *and* to a participial consn. the *finite* tense is usually employed, though not always. Gen. 35. 3 לָאֵל הֶעֱנָה אֹתִי וַיְהִי עִמָּדִי the God *who answered me, and was* with me; 27. 33 הַצֹּד צִיד הַיָּבֵא *who hunted venison, and brought it*. In animated speech without *and*, Is. 5. 8 מְגִיעֵי בֵית בְּבֵית שָׂדֶה בְּשָׂדֶה *who join house to house, lay field to field*; cf. Ps. 147. 14–16.—Gen. 7. 4; 17. 19; 48. 4, Deu. 4. 22, 1 S. 2. 6, 8, 31; 2 S. 20. 12, Is. 5. 23; 14. 17; 29. 21; 30. 2; 31. 1; 44. 25, 26; 48. 1, Am. 5. 7–12, Hos. 2. 16, Jer. 13. 10, Ps. 18. 33. This change to the finite is *necessary* when the additional clause is neg. See Rem. 4.

(f) As the ptc. presents the subj. as in the continuous exercise of the action, it is greatly employed in describing scenes of a striking kind and in circumstantial clauses (§ 138 d). Much of the picturesqueness of prose historical writing is due to it. So it is used with such particles as הִנֵּה *behold*, עוֹד *still*, *while*. 1 K. 22. 10 the kings יֹשְׁבִים אִישׁ עַל-כִּסְאוֹ מְלֻבָּשִׁים בְּגָדִים וְכָל-הַנְּבִיאִים מְתַנַּבְּאִים *were sitting, each on his throne, clothed in their robes, and all the prophets were prophesying* before them; so v. 12, 19. 2 S. 15. 30 David's ascent of Olivet, cf. v. 18, 23. Is. 6. 2, 2 S. 12. 19, 1 S. 9. 11, 14, 27, Is. 5. 28, Nu. 11. 27, 1 K. 12. 6, 2 K. 2. 11. With הִנֵּה, Gen. 25. 32; 37. 7; 41. 1–3, 1 S. 10. 22; 12. 2, 2 K. 17. 26. With עוֹד, Gen. 18. 22, Ex. 9.

2, 17, 1 K. 1. 14, 22, 42, 2 K. 6. 33, Jer. 33. 1, Job 2. 3. So with **וַיֵּשׁ** and **וַיֵּן**. Gen. 24. 42, 49; 43. 4, Deu. 29. 14, Jud. 6. 36.

Rem. 1. The *time* of ptcp., § 100c. Exx. of present time: Gen. 16. 8; 19. 15; 32. 12; 37. 16; 43. 18, Deu. 4. 1; 12. 8 and often, Jud. 7. 10; 18. 3, 1 S. 14. 11, Is. 1. 7, Hos. 3. 1. Exx. of past time: Gen. 39. 23 **וַיֵּשׁ הוּא עֶשֶׂה** **מִלְכָּה** whatever *he did Je. prospered*, 37. 7, 15; 40. 6; 41. 1 seq., Ex. 18. 5, 14, Deu. 4. 12, Jud. 4. 22; 14. 4; 19. 27, 1 S. 2. 13; 9. 11, 1 K. 3. 2; 4. 20; 6. 27, 2 K. 13. 21. Exx. of fut. time: Gen. 7. 4; 17. 19; 41. 25, 28; 49. 29, Ex. 33. 15, Jud. 11. 9; 15. 3, 1 S. 20. 36, 2 S. 12. 23, 2 K. 4. 16, Ps. 22. 32; 102. 19. Particularly with **הֵנָּה**, as Gen. 15. 3; 20. 3; 24. 13; 1 S. 3. 11, 1 K. 13. 2, Is. 3. 1; 7. 14, Am. 8. 11. The ptcp. with **הֵנָּה** however may refer to any time, as pres., Gen. 38. 24 *is with child*, Jud. 9. 36, 1 S. 10. 22, 1 K. 1. 25; 17. 12; or past, Gen. 40. 6; 41. 1, Am. 7. 1, 4, 7.

The ptcp., even without copula, may express *juss.* sense; Gen. 3. 14 **אָרַר אֹתָהּ** *cursed be thou*, 9. 26; 24. 27, 1 K. 2. 45, cf. Ru. 2. 19.

Rem. 2. In order to express more distinctly the idea of *duration*, particularly in past, the verb **הָיָה** is sometimes used with the ptcp., generally in a clause of circumstance explicative of the main narrative, but also in an independent statement. Gen. 37. 2 **וַיֵּשׁ הָיָה רֹעֶה** *Jos. was herding*; Jud. 16. 21 **וַיְהִי מוֹחֵן בְּבֵית הָאֲסוּרִים** *and he continued to grind*; 1 S. 2. 11 **וַיְהִי מְשָׁרֵת אֶת־יְהוָה** *and the child continued to minister*. Gen. 4. 17; 39. 22, Ex. 3. 1, Deu. 9. 7, 22, 24; 28. 29, Jud. 1. 7, 1 S. 18. 29, 2 S. 3. 6, 17; 7. 6, 2 K. 17. 25-41; 18. 4, Is. 2. 2; 59. 2, Jer. 26. 18, 20, Hos. 9. 17, Ps. 122. 2, Job 1. 14. Pass. ptcp. Lev. 13. 45, 1 K. 22. 35, Jer. 14. 16; 36. 30, Zech. 3. 3. The usage is more common in the later style (occurring sometimes with almost no emphasis). Neh. 1. 4; 2. 13, 15, 1 Chr. 6. 17; 18. 14, 2 Chr. 30. 10; 36. 16, Est. 2. 15, Dan. 1. 16; 5. 19; 10. 9.

Rem. 3. The ptcp. is negated by **לֹא** when an attributive. Jer. 2. 2 **לֹא אֶרֶץ** *a land not sown* (cf. adj. Deu. 32. 6,

Hos. 13. 13). Jer. 18. 15, Hab. 1. 14 in an attributive clause, Job 29. 12. Cf. 2 S. 1. 21, Hos. 7. 8. But also in a number of cases when *pred.*, perhaps with rather more force, Nu. 35. 23 (= Deu. 19. 4), Deu. 28. 61, 2 S. 3. 34, Jer. 4. 22, Ez. 4. 14; 22. 24, Zeph. 3. 5, Ps. 38. 15, Job 12. 3. The double neg. of 1 K. 10. 21 is wanting in 2 Chr. 9. 20. The accents show Is. 62. 12, Jer. 6. 8, to be perf.; Zeph. 2. 1 is doubtful. Of course *לֹא יִחַמָּה* Hos. 1. 6, *לֹא יִחַמָּה* Is. 54. 11, are perfs.

Rem. 4. The finite tense which *continues* ptc. will vary (cf. on inf. § 96, R. 2). It will be *vav conv. impf.* when ptc. referred to a fact in the past, Gen. 27. 33; 35. 3, or was equivalent to a perf. of experience, Am. 5. 7, 8; 9. 5. It will be simple impf. or *vav conv. perf.* when ptc. expressed a thing habitual or general, 2 S. 20. 12, Am. 8. 14, Is. 5. 8, Mic. 3. 5, 9, or referred to fut., 1 K. 13. 2, 3.

Rem. 5. The ptc. being of weaker force than finite tense, sometimes uses prep. *ל* instead of acc. to convey the action, particularly when obj. precedes. Is. 11. 9 *לִיְמֵי מַכְפִּים* waters *covering the sea*. Nu. 10. 25, Deu. 4. 42, Am. 6. 3 (cf. Is. 66. 5), Is. 14. 2. So in Ar., *limālihi fiha muhina*, making light of his money, Am. b. Kelth. v. 4.

Rem. 6. The ptc. without subj. tends to be used in later style for 3rd pers. like finite verb. Jos. 8. 6, Neh. 6. 6; 9. 3, 5, Is. 13. 5, and in Psalms. So occasionally for inf., Jer. 2. 17 *עַתָּה מוֹלֶכְךָ* the time when he led thee. Gen. 38. 29 (comp. Mal. 1. 7 with 8; 1. 12; 2. 17; also 2. 15). In Ez. 27. 34 *עַתָּה יִשְׁבְּרָתָהּ*. Both uses are common in post-biblical Heb.

Rem. 7. The pass. ptc. appears in some cases to express a state which is the result of the subject's own action. Is. 26. 3 *בְּטוֹחַ* trusting, Ps. 103. 14 *זָכוֹר* mindful, Is. 53. 3 *יָדוּעַ* acquainted with. Cf. 1 S. 2. 18, Jud. 18. 11, Ez. 9. 2, 3, Song 3. 8.

SUBORDINATION OF NOUNS TO THE VERB BY MEANS
OF PREPOSITIONS

§ 101. The action of the verb often reaches the obj. through the medium of a prep. The prepp. may be assumed to be—1. Words expressing *locality*. 2. Then they are transferred to the sphere of *time*. 3. And, finally, they are used to express relations which are intellectual or ideal.

When several words are coupled together under the regimen of the same prep. it is often repeated before each, as Hos. 2. 21 **וּבְרַחֲמִים וּבְרַחֲסָר וּבְמִשְׁפָּט וּבְצָדִק** Gen. 12. 1; 40. 2, 2 S. 6. 5, Hos. 1. 7. But usage varies, Hos. 2. 20; 3. 2. Sometimes, in poetry especially, the prep. exerts its influence over a second clause without being repeated, Is. 28. 6 for **לְמַשְׁיְרִי**, Job 15. 3 for **וּבְמַלְאִים**, Is. 30. 1 *from* my spirit, 48. 9 *for the sake of* my praise.

Certain prepp. of motion, chiefly **אֶל** and **מִן**, are used with verbs that do not express motion, and, on the other hand, a prep. of rest such as **ב** may be used with a verb of motion. This *pregnant* consn., as it has been called, permits the ellipse of a verb. 1 S. 7. 8 **אֶל-קַחֲרֹשׁ מִמֶּנּוּ** *be not silent* (turning away) *from* us. Ps. 22. 22 **מִקְרָנִי יָמִים עֲנִיתָנִי** *heard* (and delivered) *me from* the horns. 1 S. 24. 16 **וַיִּשְׁפֹּטֵנִי מִיָּדָה**, cf. 2 S. 18. 19. Is. 38. 17, Ez. 28. 16 *profane* (and cast) *thee from* the mount, Ps. 28. 1; 18. 22; 73. 27, Ezr. 2. 62.—Gen. 19. 27 **אֶל-הַמָּקוֹם . . . וַיֵּשְׁבֻם** *he rose early* (and went) *unto* the place, Song 7. 13. Gen. 42. 28 **וַיִּחַדְּדוּ אִישׁ אֶל-אָחִיו** *they trembled* (and looked) *unto* one another; and often with verbs of *fear*, *wonder*, &c., Gen. 43. 33, Is. 13. 8, Hos. 3. 5 *come trembling unto*, Mic. 7. 17, cf. Is. 41. 1. Ps. 89. 40 *profaned* (and cast) *to* the ground, 74. 7. Is. 14. 17, Gen. 14. 3. With 1 S. 21. 3 (if text **יָדַעְתִּי** right) cf. Gen. 46. 28. 1 S. 13. 7 *rd. prob.* **מֵאַחֲרֵי** *trembled from after* him

(left him from fear). So the brief language, 1 S. 15. 23, rejected thee מִמֶּלֶךְ *from* (being) *king*, cf. v. 26 מִקְהִיּוֹת מ'; 1 K. 15. 13 removed her מִמְּבִירָה *from being* queen-mother. Is. 7. 8; 17. 1, Hos. 9. 12, Jer. 48. 2, Ps. 83. 5. Ps. 55. 19 פָּדָה בְּשָׁלוֹם *redeemed* (so as to be) *in peace*, Ps. 23. 6? 1 S. 22. 4 מ' מִלְּפָנֵי מֶלֶךְ מוֹאָב *led them* (so that they were) *in the presence of* the king of Moab.

Rem. 1. The prepp. are either, (a) of rest *in*, as ב; (b) of motion in the direction of, as אֶל, ל, עַד; (c) of motion away from, as מִן; or (d) of the expression of other relations, as עַל *over, above, upon*, תַּחַת *under*, &c. In addition there are compound prepp., mostly with אֶל or מִן as first element. See the Lexx. Only a few points can be noticed.

(a) Prep. ב is either *in, within* (Ar. *fī*), or, *at, on* of contact (Ar. *bī*). Most of its uses are reducible to these two senses, e.g. בְּבֵית in the house, בְּאֶרֶץ, בְּהָר, in, on the mountain; of time, e.g. בְּבֹקֶר Hence its use with verbs *to touch* נָגַע, *to cleave* נָחַץ, *to hold* אָחַז, תָּמַךְ. From the sense of *in* (in the sphere of, embodied in) comes its use with pred. (*beth essentialis*), as Ps. 68. 5 בְּיָה שְׁמוֹ (in) *Jah is his name*, Ex. 18. 4 God בְּעֹזִי is (in) *my help*, Ps. 35. 2. And otherwise, Ex. 6. 3 I appeared בְּאֵל שַׁדַּי as El shaddai, Is. 40. 10 בְּחֹזֶק as a strong one, Ps. 39. 7 as an image; Ps. 37. 20; 146. 5, Pr. 3. 26, Job 23. 13, Lev. 17. 11. With ptcp. the plur. is used, though ref. be to a single person, Jud. 11. 35 בְּעֹבְרֵי among my troublers = *my troubler*, Ps. 54. 6; 118. 7; 99. 6 as (being) his priests, cf. Hos. 11. 4. So other allied senses, e.g. where we use *with*, בְּחֵיל כָּבֵד *with* a great army (in, in the element of; less naturally of contact, and so accompaniment), בְּמַקְלִי *with* my staff, Gen. 32. 11; so *with* of instrument, Mic. 4. 14 בְּשֵׁבֶט *with the rod*, Is. 10. 24, 34; of persons, *in, through*, Hos. 1. 7 בְּיָהוּה *through Je.*, Gen. 9. 6. Similar is ב of *price*, Gen. 30. 16, 1 K. 10. 29. Finally ב has partitive sense, Job 7. 13 my bed בְּשִׁיתִי יֵשֵׁא will bear of (in) *my* complaint, Nu. 11. 17, Ez. 18. 20. On ב with obj., § 73, R. 6.

(b) Prep. אֶל expresses motion *towards*, in the direction of,

whether the goal be reached or not. Gen. 2. 19 brought them *אֶל־הָאָדָם* *unto* the man, 3. 19 *unto* the dust, 6. 18 *into* the ark, 19. 3, 2 S. 5. 8. Then less literally, Gen. 39. 7 lifted up her eyes *אֶל־יוֹסֵף* *towards* (upon) Jos., Deu. 24. 15; Gen. 32. 31 *אֶל־פָּנִים* *face to face*, Nu. 12. 8 mouth *to* mouth. So after verbs *to speak*, *דָּבַר* *אל* (mostly with this verb). After verbs of speaking, in the sense of *of*, *in reference to*, Gen. 20. 2, 1 S. 1. 27; 3. 12, 2 S. 7. 19, Is. 29. 22, Ps. 2. 7. Naturally *unto* may mean *in addition to*, 1 S. 14. 34 eat *אֶל־הַדָּם* *with the blood*, Lev. 18. 18, 1 K. 10. 7, Lam. 3. 41, Ez. 7. 26 (*עַל* is more common in this sense, and the two prepp. are often confounded). The verb may give to *unto* the complexion of *hostility*, Gen. 4. 8 rose up *אֶל־הָאֵל* *against* Abel, Gen. 22. 12, Jud. 1. 10, Is. 2. 4; 3. 8.

Prep. *ל* *to* may like *אל* imply motion to, Gen. 24. 54; 27. 14, 25, 1 S. 25. 35, Is. 53. 7, Jer. 12. 15 (perhaps oftener in later style, 2 Chr. 1. 13), but oftenest expresses *direction to*, and greatly in an ideal sense. Hence with verb *to say* *אָמַר*; and after verbs of *speaking*, *remembering*, &c., in the sense of *in reference to*, Gen. 20. 13 *אָמַרְתִּי לִי* *say of me*, Ps. 3. 3; 132. 1, Jer. 2. 2, Ez. 18. 22; 33. 16, 1 K. 2. 4; 20. 7, Gen. 17. 20; 19. 21; 27. 8; 42. 9; 45. 1, Is. 5. 1. So Is. 8. 1 *לְמַעַן*, though the *ל* is not to be translated. In particular, *ל* is used to introduce the indirect obj. (dat.), Jud. 1. 13 *וַיִּתֵּן־לוֹ* gave *him*, and in the various senses of the dat., Gen. 24. 29 *וַיִּרְבֶּקֶה אָח* R. *had a brother*, 13. 5. The so-called *dat. commodi* (or, *incommodi*, Jer. 2. 21, Mic. 2. 4, Ez. 37. 11, Ps. 137. 7), Is. 6. 8 *כִּי יִלְדֶנִּי*, Jud. 1. 1, Deu. 30. 12, 13; particularly in the form of the *ethical dat.*, when the action is reflected back upon the agent and done *for* him. Mostly with imper.: Gen. 12. 1 *קֵץ לְךָ* *get thee*, 22. 5 *שִׁבְרָתְכֶם* *sit you here*, 21. 16 *וַיִּשָּׁב לָהּ* *she sat her down*; Deu. 1. 7, 40; 2. 3; 5. 27, Jos. 7. 10; 22. 19, 1 K. 17. 3, Is. 2. 22; 36. 9; 40. 9, Am. 2. 13; 7. 12, Ps. 120. 6; 122. 3; 123. 4. On use of *ל* to express second obj. after *to make*, *put*, &c., § 78, R. 5; with agent of pass., § 81; to circumscribe the gen., § 28, R. 5.—Prep. *ל* also expresses the norm, *according to* (perh. allied to *in ref. to*), Is. 11. 3 *לְמַרְאֵה עֵינָיו* *according to* the sight of his eyes, Gen. 33. 14; 13. 3, 1 S.

25. 42, Hos. 10. 12? Comp. such phrases as 1 S. 1. 18 *וַתֵּלֶךְ לְדַרְכָּהּ* *went her way*, 1. 17 *לְשָׁלוֹם* *go in peace*; to smite *לְפִי חֶרֶב* *with the edge*, Is. 1. 5 *לְחַלִּי*, 50. 11. On ל with obj. cf. § 73, R. 7.

The prep. עַד *unto, as far as to*, often includes the limit, 1 S. 17. 52; esp. the form (וְעַד) עַד . . . מִן, Gen. 31. 24 *מִטּוֹב עַד-רָע* *good or evil* (from g. to e.), 14. 23; 19. 11, Ex. 22. 3, 1 K. 6. 24, Is. 1. 6. The form לְמִן is common, Deu. 4. 32, Jud. 19. 30, 2 S. 7. 6, cf. Is. 7. 17, Am. 6. 14. In later style the compound לְ עַד is common, 2 Chr. 28. 9; 29. 28, cf. 1 K. 18. 29; Jud. 3. 3 in the phrase "unto the entering in of Hamath," 1 Chr. 13. 5, cf. 5. 9. The sense *up to* becomes = *even* (cf. Ar. ḥatta), Nu. 8. 4, 1 S. 2. 5, Hag. 2. 19, Job 25. 5, cf. Ex. 9. 7, Deu. 2. 5.

(c) Prep. מִן may be a noun = *a part*. Its various senses follow from this, e.g. (1) the partitive, Gen. 30. 14 *מִן־בְּנֵי בְנֵיךָ* *some of thy son's mandrakes*, 28. 11; 45. 23, Ex. 4. 9; 6. 25; 16. 27; 17. 5, Lev. 5. 9, 1 K. 1. 6, Job 27. 6, Neh. 5. 5, Ps. 137. 3 (§ 11, R. 1a). So perhaps such passages as Lev. 4. 2, Deu. 15. 7 (§ 35, R. 2), 1 S. 14. 45, 2 S. 14. 11, Ex. 12. 4, unless such cases belong to (3) below, e.g. 1 S. 14. 45 *from* (beginning with, starting from) *a hair*. Cases like Gen. 6. 2; 7. 22; 9. 10; 17. 12, where מִן seems to particularise, are explainable in the same way.

(2) The sense *from, away from*, naturally follows. Hence use of מִן in comparison, Ex. 12. 4, 1 S. 15. 22, 2 S. 20. 6, Hos. 6. 6 (§ 33 seq.). Hence also *privative* sense, *away from, without*, Gen. 27. 39 *מִן־הַטָּל* *away from the dew*, Job 11. 15 *מִטּוֹמִים* *without spot*, 19. 26; 21. 9, Is. 22. 3, Hos. 9. 11, Jer. 10. 14; 48. 45, Mic. 3. 6, Zech. 7. 11, Ps. 109. 24, Pr. 20. 3. So after verbs of *delivering, saving, redeeming from, restraining, ceasing from, fearing* and *being ashamed* to do, &c. And in pregnant consns. (§ 101 above); Gen. 27. 1, 1 S. 8. 7; 15. 23, 1 K. 15. 13, Is. 7. 8, Hos. 4. 6; 9. 12, Ps. 102. 5, cf. 1 S. 25. 17 *so that there is no* speaking to him. (3) The sense *from* may refer to *source, point of starting from*, e.g. frequently in the local (and temporal) sense, Gen. 12. 1; 13. 11; 15. 4, Ex. 15. 22, 1 S. 17. 33; 20. 1;

but then, naturally, in a *causative* sense (influence coming from), *from, because of, by*, as Gen. 48. 10 his eyes were set *from* old age, Is. 53. 5 pierced *because of* our transgressions. Gen. 9. 11; 16. 10; 49. 12, Ex. 6. 9, Deu. 7. 7, 1 S. 1. 16, 1 K. 14. 4, Is. 28. 7; 40. 26, Ob. 9, 10, Hos. 11. 6. Cf. § 81.

(d) Prep. *על* has the meaning *above, over, upon*; e.g. locally whether of motion or rest, as Gen. 2. 5 had not rained *upon* the earth, 2 K. 4. 34 he laid himself *upon* the child, Gen. 24. 30 he saw the bracelets *upon* the hands of his sister, Gen. 1. 20 let fowl fly *above* the earth. And in a figurative sense, Gen. 16. 5 *חַמְסִי עָלֶיךָ* my wrong be *upon thee*, 41. 33 set him *over* the land, Jud. 3. 10, 1 S. 15. 17.

From these senses comes the use of *על* with verbs to *cover*, as *בָּסַף*, to *pity, spare* חוּם, *חָמַל*, to *burden*, as Is. 1. 14 *הֵיוּ עָלַי לְמִוְחָ* they are *a burden upon me*, 2 S. 15. 33, Job 7. 20. So to express *obligation*, 2 S. 18. 11 *לָתֵת לָךְ* *it would have lain upon me* to give thee, Gen. 30. 28, Jud. 19. 20, Pr. 7. 14. With words expressing the idea of *addition*, Gen. 31. 50 if thou take wives *עַל־בָּנָתִי* *in addition to* my daughters, 32. 12 *עַל־בָּנִים* *אִם* mother *with* children, Gen. 28. 9; 48. 22, Hos. 10. 14, Am. 3. 15. Other uses of *על* are similar, as Jud. 9. 17 *נִלָּחַם עֲלֵיכֶם* fought *for you (over, protecting)*, but also in a hostile sense *against*, Gen. 43. 18 *לִפְנֵי* *to fall upon*, Gen. 34. 30 to gather themselves *against*, 50. 20 plot *against*, Nu. 10. 9, Am. 7. 9, Is. 7. 5, Ps. 2. 2. From the sense *over* (being higher) comes the meaning *beside, by* after *to stand, sit, &c.* Ps. 1. 3 *עַל־פְּלִיגֵי־מַיִם* *by* the rivers of water, 2 S. 9. 10 *עַל־שֻׁלְחָנִי* *at* my table (also *אֵל*), Gen. 18. 2 standing *beside him*, 16. 7; 29. 2; 41. 1; Ex. 14. 2, Is. 6. 2.

From the sense *upon* comes the use of *על* to express the condition, circumstances in which an action is performed, on which it rests or which underlie it. Here *על* seems more general than *ב* and has such meanings as *amidst, although, notwithstanding, according to, &c.* Jer. 8. 18 *עָלַי יָגוֹן* *amidst* trouble, Job 10 7 *עַל־דַּעְתְּךָ* *though* thou knowest, Is. 53. 9 *עַל־לֹא־חַמְסִי עָשָׂה* *notwithstanding that* he had done no evil, Job 16. 17. 2 K. 24. 3, Ps. 31. 24, Jer. 6. 14, Is. 38. 15; 60. 7.

Ps. 50. 5. So perhaps Ex. 12. 8 *עֲלֵי־כֶרְסִים* *with* bitter herbs (the idea *in addition to* is less expressive), Nu. 9. 11.¹

Prep. *עִם* is *with* of accompaniment. Hence the sense of *beside, near* locally, Gen. 25. 11; 35. 4, Jud. 9. 6, 1 S. 10. 2. So its use in comparisons, Job 9. 26 *עִם־אֵיּוֹת אֲבָה* *like* ships of reed, Ps. 88. 5; and in the sense *as well as*, 1 Chr. 25. 8, Ecc. 2. 16. In 1 S. 16. 12; 17. 42 *עִם* seems used adverbially, unless *יָפָה* be employed nominally, *along with beauty* of eyes.

Prep. *תַּחַת* *under, below*; hence such usage as 1 S. 14. 9 *תַּחְתֵּינוּ* *where we stand* (under us), on the spot, Jos. 5. 8; 6. 5, Jud. 7. 21, 2 S. 2, 23. So the sense *instead*; and *אֲשֶׁר* *because*.

The particle *כִּי* *like, as*, is either a prep. or an undeveloped noun, *instar*. If the latter, it may be in appos. with a previous word or in acc. of condition. If a prep. it is used in a pregnant sense; in either case it governs the gen. Ps. 95. 8 *חַדְּשׁוּ לֹבְאֵי הַלֵּב* *as at* M., 83. 10 *do to them* *כִּי־יִסְרָא* *as to* S., Gen. 34. 31 *הַכּוֹזֵנָה* *as with* a harlot? Hos. 2. 5 *הַיּוֹם הַזֶּה* *as on* the day. Is. 1. 25; 5. 17; 10. 26; 23. 15; 28. 21; 51. 9, Hos. 2. 17; 9. 9; 12. 10, Am. 9. 11, Ps. 35. 14, Job 28. 5; 29. 2.

The first element of the compound prepp. is chiefly *מִן* or *מֵ*. The form *מִפְּנֵי* in earlier writings is mostly a prep. *incommodi*; in later style it is used for *because of, for the sake of*, even in a favourable sense.

¹ From the sense *upon* comes the general use of *עַל* as a prep. *incommodi*, opposed to *לְ*. Particularly in the expression of feelings and mental states with such words as *heart, soul, spirit*, the prep. suggests the pressure *upon* the subject of the feeling or state. Jer. 8. 18 *עָלַי לִבִּי רָוָה* *my heart is sick upon me*, Hos. 11. 8, Lam. 3. 20, Job 10. 1; 14. 22; 30. 16, Ps. 42. 6, 7, 12; 43. 5; 131. 2; 142. 4; 143. 4, Jon. 2. 8. In translation *in* must often be used, and sometimes the prep. is almost untranslatable, e.g. Gen. 48. 7 Rachel *died* *עָלַי*, cf. Nu. 11. 13, Jud. 14. 16. The primary sense may become weakened in usage, Nch. 5. 7.

SYNTAX OF THE SENTENCE

THE SENTENCE ITSELF

§ 102. A sent. consists of a subj. and pred. The subj. may be expressed separately, as **אֲנִי יוֹסֵף** *I am Jos.*, or in the case of the verbal sent. contained in the form, as **מְכַרְתָּם** *ye sold*. Besides the mere subj. and pred. sentences usually contain additional elements, such as an obj. under the regimen of the pred., or some amplifications descriptive either of subj. or pred.

The subj. may be a pron., or a noun, or anything equivalent to a noun as an adj. or adverb used nominally, or a clause. Gen. 39. 9 **אַתָּה אִשְׁתּוֹ** *thou art his wife*; 3. 3 **אָמַר** *God has said*; 2. 18 **לֹא טוֹב הֵיוֹת הָאָדָם לְבַדּוֹ** *that man be alone is not good*. So 2 K. 9. 33 **יָזַח מִדָּמָהּ** *some of her blood spirted*. Ex. 16. 27, 2 S. I. 4; II. 17, 2 K. 10. 10.

The pred. may be a pron., Jud. 9. 28 **מִי שָׁכֵם** *who is Shechem?* A noun, Gen. 39. 9 (above), an adj. or ptcp., Gen. 2. 10 **יָצָא נָהָר** *a river went out*, Is. 6. 3 **קָדוֹשׁ יְהוָה** *holy is Je.*; a finite verb, Gen. 3. 3 (above); or an adverbial or prepositional phrase, Gen. 2. 12 **שָׁם הָבְדֵּלָה** *there is bdolach*; Ps. 11. 4 **בַּשָּׁמַיִם נִכְאֹו** *in heaven is his throne*. The noun as pred. is very common, because the adj. is little developed in the earlier stages of the Shemitic languages. See Nom. Appos. § 29 *e*.

The simple sent. is either nominal or verbal. A verbal sent. is one whose pred. is a *finite* verb. All other sentences

are nominal.—This definition, though only partially exact, is sufficient.

1. *The Nominal Sentence*

§ 103. In the nominal sent., which expresses a constant and enduring condition, the subj. is the most prominent element. In general the emphatic word is placed first, hence in this sent. the order is—subj., pred. The subj. in the nominal sent. is very generally definite, but not always. Gen. 2. 12 **וְהָיָה הָאָרֶץ כְּטָהוֹרָה** *and the gold of that land* is good; 13. 13 **וְהָיָה אֲנָשֵׁי קָדִים** *and the men of S.* were wicked; 2. 10 **וְהָיָה נָחַל** *and a river* went forth; 29. 17 **וְהָיָה עֵינֵי לָאָה רַחֲמָנִים** *the eyes of L.* were tender, 12. 6; 13. 7. Esp. after **וְהָיָה**, and when ptcp. is pred., 16. 6 **וְהָיָה שְׂפָחַתְךָ בְּיָדְךָ** *thy maid* is in thy hand. 20. 15, 16; 27. 42; 28. 12; 41. 3, 5, 6; 48. 1.

§ 104. This order is not invariable. There is considerable freedom in the disposition of the parts of the sent., and emphasis on the pred. may give it the first place. (a) A simple adj. when pred. often stands first, particularly if the subj. be also simple, though when the subj. is of some heaviness the adj. may be put at the end, cf. Gen. 2. 12 above. Jer. 12. 1 **צַדִּיק אַתָּה יְהוָה** *righteous art thou, Je.* Particularly if the adj. be in the comparative, 1 S. 24. 18 **צַדִּיק אַתָּה מִמֶּנִּי** *thou art more righteous than I*; Gen. 29. 19 **טוֹב תִּתֵּן אֶתָּה לָּךְ** *it is better that I give her to thee.* Gen. 4. 13, Hos. 13. 12, Ps. 111. 2, 4; 116. 5; 118. 8, 9.

(b) In dependent sentences, e.g. after **כִּי** *that, for*, the pred. has a certain emphasis, and stands first. Gen. 3. 5 **יָדַע אֱלֹהִים** *for God knows*, 3. 6; 22. 12. Esp. if subj. be a pron.; 3. 10 **כִּי אָנֹכִי עָרִים** *because I was naked*; 3. 19; 20. 7; 25. 30; 29. 9; 42. 33, Am. 7. 13. And in general the pronominal subj. is without emphasis, 24. 34; 26. 9; 30. 1, Am. 7. 14; though, of course, it may be otherwise, as when

God speaks solemnly of Himself, Gen. 15. 1; 26. 24; 28. 13. After nom. *pendens* the resumptive pron. with indef. pred. is unemphatic; 34. 21; 40. 12, 18; 41. 25-27; 42. 11.

(c) Naturally the pred. is emphatic in interrogative sentences of whatever kind. Gen. 24. 65 **מִי הָאִישׁ הַלָּזֶה** *who* (pred.) is yonder man? 1 S. 17. 43 **אֲנִכִּי הַכֶּלֶב** am I a dog? Gen. 18. 17. **הֲמִכְסֶה אֲנִי** shall I hide? Gen. 4. 9, Jud. 2. 22, 1 S. 16. 4; though emphasis may alter this order, Ex. 16. 7, 8 **מָה זֶנְהוּ** what are *we*? In answers the order of question is generally retained; Gen. 29. 4 . . . **מֵאַתָּן אַתֶּם מֵחָרָן** *from where* are ye? *from Haran* we, 24. 23, 24, 2 K. 10. 13. But great variety appears in use of the pron.; cf. Gen. 24. 65.

The prep. **ל** with noun or pron. when meaning *to be to*, *to have*, often stands first; Gen. 26. 20 **לָנוּ הַמַּיִם** the water is *ours*; 29. 16 **וּלְלֶכֶן שְׁתֵּי בָנוֹת** and *L. had* two daughters. 19. 8; 31. 16; 48. 5, Ex. 2. 16, Jud. 3. 16, 1 S. 1. 2; 17. 12; 25. 2, 2 S. 14. 6. And so adverbial expressions, Gen. 2. 12.

In the nominal sentences above the predication is expressed by the mere juxtaposition of subj. and pred. without any copula. The time also to which the predication belongs is left unexpressed.

2. The Verbal Sentence

§ 105. In the verbal sent. the idea expressed by the verb is the emphatic element, and in ordinary calm discourse the order is—pred., subj. Gen. 4. 26 **וַיֵּלֶד יֶלֶד בֶּן** a son *was born*. And with the conversive tenses universally, which must stand at the head of the clause, Gen. 3. 2 **וַתֹּאמֶר הָאִשָּׁה** and the woman *said*. This kind of sentence is far the most common in prose narrative.

When, however, any emphasis falls on the subj. it may precede the verbal pred. This emphasis may be of various kinds, though generally due to some kind of antithesis,

latent or expressed. Gen. 3. 13 הַנָּחָשׁ הִשְׁיָאֲנִי *the serpent* beguiled me; 37. 33 אֶכְלָתְהוּ בְנִי חִיָּה רָעָה *it is my son's coat, an evil beast* hath devoured him; 37. 27 וְיָדְנוּ אֶל-תְּהִיבוֹ but let not *our hand* be upon him. Often the antithesis is expressed: Is. 1. 3 יָדַע שׁוֹר קִנְהוֹ יִשְׂרָאֵל *the ox knoweth his owner, Israel* does not know; Gen. 4. 2 Abel was a shepherd אֲדָמָה עֶבֶד וְחַיָּה הָיָה עֹבֵד *but Cain* was a tiller of the ground; 1 S. 1. 22 ... וַיַּעַל הָאִישׁ *the man* went up, *but Hannah* did not go up. Gen. 6. 8; 18. 33; 33. 17; 35. 18; 37. 11, Hos. 2. 23, 24; Is. 1. 2 and *they*; Am. 7. 17. A new subject in distinction from others is thus introduced, *e.g.* Jud. 1. 29 *and Ephraim*; sometimes without *and*, Jud. 1. 30, 31, 33. Or any new point that is to be somewhat signalised, Gen. 2. 6 *and a mist* went up. 1 K. 2. 28 *and the report* came to Joab. But rhythm and style must also be taken into account.

In the circumstantial sent. (§ 137) the subj. is prominent, and precedes the verbal pred. Gen. 24. 31 וְאֲנֹכִי פָנִיתִי הַבֵּית *when I* have made ready the house? Job 21. 22 וְלִמְדַעַת יְהוָה רָמִים יִשְׁפּוֹט shall one teach *God* knowledge when *he* judges those on high? Ex. 23. 9; 33. 12, Jud. 4. 21.

Rem. 1. As stated above, there is a departure from the ordinary prose narrative style with *vav impf.* when a *new* subject has to be introduced or any important point signalised which is the beginning of a new development, *e.g.* Gen. 4. 1, the new history after the fall. In these cases the subj. is placed first even in the verbal sent. This is particularly the usage when the event to be signalised was anterior to the events in the current of the narrative. Jud. 1. 16 וַיָּבֹאוּ עֲלָיו *now the Kenites* had gone up with Judah. Gen. 16. 1; 24. 62; 31. 19, Jud. 4. 11. See *exx.* § 39c.

Rem. 2. It is a point of style, however, especially in prophetic parallelism, and even otherwise, to vary the consn.,

and after a conversive tense to use the simple tense and subj. before it with no emphasis. Is. 6. **וְכָרַעְתָּ וְהִטָּאתָ** 7 **וְכָרַעְתָּ**. Is. 11. 13; 14. 25; 28. 18; 31. 3, Ps. 78. 64.

3. The Compound Sentence. *Casus pendens*

§ 106. In such a sent. as *Cain's father is dead* the language often prefers to say, *Cain, his father is dead*, **מֵת אָבִירֵינוּ** instead of **מֵת אָבִירֵנוּ**. So for: the way of *God* is perfect, **הָאֵל תָּמִים דְּרָכּוֹ** Ps. 18. 31. While a certain prominence is thus given to the main subject it is slight, and the rendering *as for God*, his way, &c., is an exaggeration. Such sentences are composite; the subj. is placed at the head in an isolated position as *casus pendens*, and the predication regarding it follows in a distinct sent., which may be nominal or verbal. The effect of this consn. is sometimes to give real emphasis to the chief subj., but often merely to give emphasis or vividness and lightness to the sentence as a whole. The consn. is common in sentences where the subj. is encumbered with complementary elements, so that it needs to be disentangled and restated. Gen. 3. 12 **הָיָא נְתָנָה . . . הָאִשָּׁה** *the woman* whom thou gavest, &c., *she* gave me; 15. 4 **הוּא יֵרֶשֶׁק** . . . **הוּא יֵצֵא** *he who* shall come out of thy loins, *he* shall be thine heir; 24. 7 **י' אֱלֹהֵי** *Je. the God of heaven* who took me, and who, &c., *he* shall send.

The subj. placed as an isolated inchoative is resumed by a pron. in the same case as the subj. would have had in a simple sent.

(a) Nom.—Gen. 42. 11 **בָּלָנוּ בְּנֵי אִישׁ אֶחָד נַחֲנוּ** *we are* all sons of one man; Is. 1. 13 **קִטְרֶת הַזֹּעֵבָה הִיא לִי** *incense* (sacrificial smoke) is an abomination to me. Jer. 12. 6 **גַּם־אֶחָיו . . . גַּם־הֵמָּה בָּגְדוּ בָּךְ** *even thy brethren* have acted treacherously. Gen. 14. 24; 22. 24; 30. 33; 31. 16;

34. 21; 41. 25; 44. 17; 45. 20, Ex. 12. 16, Jud. 4. 4, 2 S. 5. 1, Deu. 1. 30, 38, 39.

(b) Gen.—Jud. 17. 5 ' **וְהָאִישׁ מִיכָה לוֹ בַּיִת א'** *the man Micah had a house of God*. 2 K. 1. 4 **וְהָמֶשֶׁה אֲשֶׁר עָלִיתָ** *from the bed* which thou hast gone up into *thou shalt not come down*. Is. 4. 3 **וְהוֹשָׁאֵר . . . קְדוֹשׁ** *he that is left shall be called holy*. The prep. is sometimes placed before the main subj., and repeated with the pron. Gen. 2. 17 **וְיֹמַעַץ הַדַּעַת . . . לֹא תֹאכַל מִמֶּנּוּ** but thou shalt not eat *of the tree of knowledge*. 2 S. 6. 23.—Gen. 17. 4, 15; 48. 7, 1 S. 12. 23, 1 K. 1. 20; 12. 17, Is. 3. 12; 9. 1; 11. 10, Hos. 9. 8, 11, Ps. 10. 5; 11. 4; 125. 2, Jon. 2. 7.

(c) Acc.—Gen. 24. 27 **אֲנִי בְדֶרֶךְ נְחִי י'** *Je. led me in the way*. Gen. 28. 13 **לְהָ אֶתְנַנָּה . . . הָאָרֶץ** *the land* on which thou liest will I give thee. Is. 1. 7 **אֲדַמְתְּכֶם זָרִים** *your land* strangers devour in your sight. The main subj. may be acc., which is resumed: Gen. 47. 21 **וְאֶת־הָעָם הָעֶבְרִי אֹתוֹ** *and the people* he removed. Gen. 13. 15; 49. 8, Nu. 22. 35, Jud. 11. 24, 1 S. 9. 13; 25. 29, 1 K. 15. 13; 22. 14, 2 K. 9. 27, Is. 8. 13, Ps. 125. 5, Deu. 13. 1; 14. 6.

(d) In the verbal sent. the expression of the resumptive pron. throws emphasis upon the subj., the place of which at the head gives it prominence. The same is the case in the nominal sent. when the pred. is definite, as 1 K. 18. 39 **יְהוָה הוּא הָאֱלֹהִים** *Jehovah is God!* Deu. 18. 2 **יְהוָה הוּא** *Jehovah* is his inheritance. In this case the pron. precedes the pred. Gen. 2. 14; 9. 18; 42. 6, Deu. 10. 17; 12. 23; 31. 6, 8, Is. 9. 14; 33. 6, 1 S. 17. 14.

When the pred. of the nominal sent. is indefinite the pron. usually follows the pred., and there is a balance of emphasis on subj. and pred., the resumptive pron. sinking almost to the rank of a copula. Gen. 41. 25 **חֲלוֹם פָּרְעָה** *the dream* of Ph. is one; 47. 6 **אָרֶץ מִצְרַיִם לְפָנֶיהָ**

הוּא. Gen. 34. 21; 45. 20, Ex. 3. 5; 32. 16, Nu. 11. 7, Deu. 1. 17; 4. 24, Jos. 5. 15, 2 S. 21. 2, 1 K. 20. 31, Mic. 7. 3. Cf. Ps. 76. 8.

The sent. is also compound when *cas. pend.* is resumed by convers. tenses, *e.g.* 1 K. 12. 17.

Rem. 1. When the *cas. pend.* is to be resumed in acc. (*c* above) it may be put in acc. also in Ar. And in other languages—

Den König Wiswamitra,
Den treibt's ohne Rast und Ruh..

Rem. 2. The fact that the pron. agrees with subj. in gend. and numb., *e.g.* הָרִים הוּא הַנֶּפֶשׁ, seems to show that properly it is a resumption of the subj. and not an anticipation of the pred. Its occasional agreement with pred. (*e.g.* in Eth. &c.) is a familiar case of attraction, cf. Jer. 10. 3.

The consn. is probably different when the pron. stands after a pron. of 1st or 2nd pers., as 2 S. 7. 28 אַתָּה הוּא הָאֱלֹהִים. Here the 3rd pers. pron. strengthens the other, *thou art God*.¹ Is. 37. 16, Jer. 14. 22, Ps. 44. 5, Neh. 9. 6, 2 Chr. 20. 6, cf. Is. 51. 9, 10, and with 1st pers. Is. 43. 25; 51. 12; 52. 6. So 1 Chr. 21. 17 *I am he-who* (אֲשֶׁר) has sinned, Ez. 38. 17, cf. Jer. 49. 12. Others (Ew. Dr.) regard הוּא in these cases as pred., 2 S. 7. 28 *thou art he*—God. The same seems the consn. with הוּא וְהָאֱלֹהִים Ecc. 1. 17, 1 Chr. 22. 1, and אֲנִי הָאֱלֹהִים Gen. 25. 16, Lev. 23. 2, Nu. 3. 20, 21, 27, 33, &c., though the emphasis here is very slight.

In some cases הוּא appears to be pred., Is. 41. 4 אֲנִי הוּא *I am he* (43. 10, 13; 46. 4; 48. 12, Ps. 102. 28), where *he* (it) expresses the divine consciousness of himself, cf. the

¹ This use of the *third* pers. pron. seems secondary. Naturally it would be used to strengthen only words in the 3rd pers., *e.g.* Is. 7. 14, Nu. 18. 23, Ex. 12. 42, Ezr. 7. 6, 2 Chr. 32. 30. The same use of 3rd pers. pron. appears in the so-called Ar. "pron. of separation" (a mere empirical phrase). This 3rd pers. pron. should properly be used only after a subj. in 3rd pers., its use after *I, thou, &c.*, is no doubt secondary and analogical, and is less classical. *E.g.* John 14. 6 *ana hua elṭariq* (van Dyck), *I am the way*, in the more classical trans. of the Jesuits is *ana elṭariq, ana elbâb, I am the door, &c.*

beginning of 43. 11 and end of 43. 12. In sense, *it is I*, or *I am* (what I am) is nearly the same.

When the sent. is transposed with pred. first the pron. anticipates the subj., Lam. 1. 18 **צָרִיק הוּא יְהוָה**; Song 6. 8, 9 **יִתְּנִי אֶחָת הִיא יִתְּנִי** *one is she, my dove*; Pr. 30. 24, 29. Cf. Pr. 6. 16; 30. 15, 18. Peculiar is 1 S. 20. 29 **וְהוּא צָוָה לִי אָחִי** (Sep. otherwise), cf. Ps. 87. 5.

EXPRESSION OF SUBJECT IN VERBAL SENTENCE

§ 107. In the verbal sent. the subj. is expressed by the inflectional element of the form, except in 3rd pers., as **יָדַעְתִּי** *I know*, **מָכַרְתֶּם** *ye sold* (where *tem* and *ti* express the subj.). In the nominal sent. the subj. has to be expressed. On its omission with ptcp. cf. § 100.

1. *Emphasis on Subject*

When emphasis falls on the pronom. subj. in verbal sent. it is expressed separately, being then placed chiefly before, but also after, the verb. The emphasis is often slight, and due to contrast. Gen. 42. 8 **לֹא הִכְרָהוּ וְהֵם** *but they* did not recognise him; 33. 3; 42. 23, Jud. 4. 3; 13. 5, Is. 1. 2, Hos. 2. 10, Am. 2. 9. After the verb, Jud. 8. 23 **לֹא אֶמְשֹׁל בְּכֶם אֲנִי** *I will not rule over you*. Gen. 24. 60, Ex. 18. 19, 1 S. 20. 8; 23. 22, 2 S. 12. 28; 17. 15, 2 K. 10. 4, Is. 20. 6, Jer. 17. 18. The pron. is often strengthened by **גַּם** whether before the verb or after. Gen. 20. 6; 38. 11; 48. 19, Jud. 1. 3, 22; 3. 31, Hos. 4. 6.

Rem. 1. These additional exx. of pron. may be turned up. Gen. 30. 26; 31. 6; 42. 19; 43. 9; 45. 8, Ex. 20. 19, Deu. 3. 28; 5. 24, Jud. 8. 21; 15. 12. In many cases, however, the emphasis is not on the mere pron.; the expression of the pron. gives force or solemnity to the whole phrase, which is emphatic. Particularly in *responses* to preceding statements or requests, as Gen. 21. 24 *I will swear*, 38. 17; 47. 30, Jud. 6. 18 (11. 9), 2 S. 3. 13; 21. 6, 1 K. 2. 18;

5. 22, 2 K. 6. 3. But also in other cases, Jud. 5. 3 *I will sing, I will sing to the Lord*. Pr. 24. 32. And in prayers the *thou* is merely part of the solemnity of the sentiment, 1 K. 3. 6. And so in earnest appeals, as in the phrases *thou knowest, ye know*, the emphasis is not on the mere pron. but belongs to the whole expression. Gen. 44. 27, Jos. 14. 6, 1 S. 28. 9, 2 S. 17. 8, 1 K. 2. 5, 15; 5. 17, 20 (2 K. 9. 11), 2 K. 4. 1, cf. 2 K. 19. 11. Many languages whose inflected verb does not need the pron. show a tendency to express 1st and 2nd pron. So Moab. St. 1. 21 seq. Pleonastic expression of אֲנִי after verb is a peculiarity of Eccles., e.g. 1. 16; 2. 1, 11, 15, &c., cf. Song 5. 5.

2. The Indefinite Subject

§ 108. The indefinite, unnamed subj. (Eng. *they, one*) is expressed in various ways. (a) By 3 pers. sing. of verb, e.g. in the phrase *they called the name*, &c. Gen. 11. 9 לְכֹן קָרָא שְׁמָהּ בָּבֶל *they called its name Babel*. Gen. 16. 14; 21. 31, Ex. 15. 23. The 3 plur. is also used, 1 S. 23. 28, 1 Chr. 11. 7; 14. 11. But in other cases 3 sing. is of frequent use. Is. 7. 24 יְבֹא שָׁמָּה וּבִקְשֶׁת יָבֵא שָׁמָּה with arrows and bow *shall one go* there; Ex. 10. 5 לֹא יוּכַל לִרְאוֹת הָאָרֶץ so that *one shall not be able* to see the earth. Gen. 38. 28; 48. 1, Deu. 15. 2, 1 S. 16. 4; 23. 22; 26. 20, 2 S. 15. 31; 16. 23, 1 K. 18. 26, 2 K. 5. 4, Is. 6. 10; 8. 4; 14. 32, Am. 6. 12, Mic. 2. 4.

(b) By 3 plur. Gen. 29. 2 מִן־הַבְּאֵר הַהוּא יִשְׁקוּ הָעֶדְרִים from that well *they watered* the flocks; 1 S. 27. 5 יִתְנַדְּלִי מְקוֹם let *them give* me a place. Gen. 41. 14; 49. 31, 1 S. 1. 25, 1 K. 1. 2; 15. 8, Hos. 11. 2, 7; 12. 9, Jer. 8. 4; 16. 6 (sing. and pl.), Job 6. 2, 2 Chr. 25. 16.

(c) By ptc., in plur. Gen. 39. 22 וְאֵת כָּל־אֲשֶׁר עָשִׂים שָׁם הָיָה עֹשֶׂה and whatever *they did there*. Is. 32. 12, Jer. 38. 23, Ez. 13. 7, Neh. 6. 10, 2 Chr. 9. 28. More rarely sing., Is. 21. 11 אֵלַי קָרָא *one calleth* unto me from Seir.

Rem. 1. The 3 sing. *fem.* seems used Num. 26. 59, 1 K. 1. 6. The real subject in *a*, *b* is the ptcp. sing. or plur., קָרָא קָרָא *a caller*, or הִקְרָא the caller, called. The ptcp. is often expressed: Is. 28. 4 יִרְאֶה הָרֹאֶה אֹתָהּ which *one* (the seer) *sees*; v. 24. Nu. 6. 9, Deu. 22. 8, 2 S. 17. 9, Is. 16. 10, Jer. 9. 23; 31. 5, Ez. 33. 4, Am. 9. 1, Mic. 5. 2, Nah. 2. 3, Ps. 129. 3. In 2 K. 12. 10 אִישׁ is used for *one*, cf. 23. 8. Am. 6. 10 הָעוֹד עִמָּךְ are there *any* still beside thee? the subj. is rather understood.

Rem. 2. The 3 plur. is sometimes used where human agents cannot be supposed, in the sense of *pass.* Job 7. 3 and wearisome nights לִי כָנֻי *are appointed* me; 6. 2; 19. 26; 34. 20, Ez. 32. 25, Pr. 9. 11. The usage is common in Aram., Dan. 2. 30; 4. 22. So ptcp. 4. 28, 29. Peculiar ptcp. sing., Jud. 13. 19 וּמִפְּלֵא לַעֲשׂוֹת and something marvelous was done.

Rem. 3. The use of 2nd person for the indeterminate subj. is rare, except in the phrase עַד־כַּאֲדָה, כַּאֲדָה *till thou comest = as far as*, 1 K. 18. 46, Gen. 10. 19, 30; 13. 10. Apparently, Is. 7. 25 חָבֹא שָׁמָּה לֹא *thou shalt not come there*. In the injunctions of the Law *thou* is the community personified or each person, and in Prov. *thou* is the pupil of the Wiseman, though cf. Pr. 19. 25; 26. 12; 30. 28.

3. Impersonal Construction

§ 109. The verb is also used impersonally in 3 sing., perf. and impf., chiefly mas. but also fem. Jud. 2. 15 וַיִּצָּר לָהֶם *they were greatly distressed*; Gen. 32. 8. 1 S. 30. 6 וַתִּצָּר לְדָוִד *and it was, and it shall be*. So many words followed by prep. ל; as רָע ל *to be amiss to*, Nu. 22. 34, Gen. 21. 12, 2 S. 19. 8; Jer. 7. 6. ל *to be bitter*, Ru. 1. 13, Lam. 1. 4. ל *to have heat*, 1 K. 1. 1, 2, Hag. 1. 6. Job 3. 13 אֲזֻיָּנוּחַ לִי *I should have had rest*, Is. 23. 12, Neh. 9. 28. Cf. Gen. 4. 5, 1 S. 16. 23.

The fem. seems used in reference to the phenomena of

nature. Job 11. 17 תִּעֲפֹךְ (cohort.) *should it be dark*. Am. 4. 7 תִּמְטִיר *it rained* (freq.). Mic. 3. 6 *it shall be dark*, Ps. 50. 3; 68. 15. (But cf. 1 S. 29. 10 *when it is light* (mas.), 2 S. 2. 32, see Gen. 44. 3, Jer. 13. 16.) And of an unseen power, Job 18. 14 *it* brings him (he is brought) to the king of terrors. The *pass.* is also used impersonally in the *mas.* Gen. 4. 26 לָקְרָא הָיָה אָז then *it was begun* to invoke; Ez. 16. 34 וְאֶחְרִידָהּ לֹא זִוְנָה there *was no whoring* after thee. The *pass.* in this case often governs like the act. (§ 79), Am. 4. 2 אֶתְכֶם יִנָּשֵׂא וְנָשָׂא ye *shall be taken away*. Nu. 16. 29, Deu. 21. 3, 4, 2 S. 17. 16, Is. 14. 3; 16. 10; 27. 13; 53. 5, Jer. 16. 6, Am. 9. 9, Mal. 1. 11 (ptcp.), Ps. 87. 3.

Rem. 1. The forms טֹב, רַע, מֵר, &c., might be adjectives, but the use of impf. and inf. makes it more probable that they are perfs. Peculiar is Prov. 13. 10, by pride מִצָּחָה there *comes* strife (es giebt). Rarely with suff., Job 6. 17 בָּחֲפוֹ *when it is hot*.

Rem. 2. It is scarcely impersonal use of fem. when it is employed of a subject suggested by some statement preceding, where we say *it*. Is. 7. 7 לֹא תָקִים *it* shall not stand (the purpose); 14. 24, Jud. 11. 39, 1 S. 10. 12. The fem. is often, however, used for *neut.*—Comp. these cases of fem.: Gen. 24. 14 (*thereby*), 1 S. 11. 2 וְשִׁמְתִּיהָ (*it*, putting out their eye), Gen. 15. 6 counted *it* (the *fact* that he believed) Ex. 30. 21, Jos. 11. 20 הִיטָה, 2 S. 2. 26; 3. 37, 1 K. 2. 15, 2 K. 19. 25; 24. 3, 20, Is. 22. 11; 30. 8, Mic. 1. 9, Jer. 4. 28; 5. 31; 7. 31; 10. 7; 19. 5, Ez. 33. 33, Job 4. 5; 18. 15.

Rem. 3. In poetry a peculiar consn. occurs in which the verb seems to have a double subj., one personal and the other the organ or member, &c., by which the action is actually performed. This neuter subj. has always a suff. of the same person as the personal subj., and may precede or follow the verb. Ps. 3. 5 אֶקְרָא אֲלֵי קוֹלִי *my voice, I cried, i.e. I cried aloud*; Is. 10. 30 צִהֵל קוֹלָהּ *shout aloud!* Is. 26. 9, Hab. 3. 15, Ps. 17. 10, 13, 14; 32. 8; 44. 3; 60. 7; 66. 17; 69. 11; 108. 2, 7; 142. 2. In a nominal sent. Ps. 83. 19.

—Others consider קולי, &c., to be acc., but the presence of the suff. distinguishes the present case from that in § 67, R. 3.

COMPLEMENT OF THE VERBAL SENTENCE

§ 110. The sent. does not usually consist of mere subj. and pred.; the verbal sent. has usually an obj., and all sentences may have additional elements which are the complements of the two chief parts of the sentence. These complements usually follow the parts, subj. or pred., which they amplify. The order of the verbal sentence is: verb, subj., obj., or complement of the verb. But emphasis may alter this order. Gen. 3. 14 **עַל־בֶּהֱמָתְךָ תֵּלֵךְ. וְעָפָר תֹּאכַל** *on thy belly shalt thou go, and dust shalt thou eat.* 1 S. 20. 8 **לָמָּה זֶה תְּבִיאֵנִי תַּעֲרָאֲבִיד** *but why bring me to thy father?* 1 K. 2. 26 **עֲנֵתָה לִּי** *to Anathoth with you!* Gen. 15. 10; 20. 4; 38. 9, Deu. 5. 3, Jos. 2. 16, Is. 6. 5, Hos. 5. 6, Job 1. 12; 34. 31.

The adverb usually follows the verb, except negatives; and so longer designations of time. But short words of time, like **אָז** *then*, **עַתָּה** *now*, **בְּרֵאשִׁית** *at first*, &c., precede.

§ 111. Out of this principle of emphasis may arise a variety of order, *e.g.*—

(a) Obj., verb, subj. 1 S. 2. 19 **וּמַעֲיֵל קָמָן תַּעֲשֶׂה־לּוֹ אִמּוֹ** *and a little robe his mother used to make him.* Gen. 42. 4, 1 S. 17. 36, 1 K. 14. 11. And very often when subj. is contained in the verb. Jud. 14. 3, 2 K. 22. 8, Is. 4. 1, Hos. 1. 7; 10. 6.

(b) Verb, obj., subj. 1 S. 15. 33 **כָּאֲשֶׁר שִׁכְלָה נָשִׁים** *as thy sword has bereaved women.* Gen. 21. 7, Nu. 19. 7, 18, 1 K. 8. 63; 19. 10, Is. 19. 13.

(c) Subj., obj., verb. Is. 1. 15 **וַיִּדְּיָכֶם דְּמִים מִלְּאִי** *This collocation brings the subj. and obj. into very close relation.* Jud. 17. 6 *every man what was right in his own sight* used to

do. Jer. 32. 4 *and his eyes his eyes* shall see, cf. 34. 3. Is. 11. 8; 32. 8.

Rem. 1. Other forms are occasional, as obj., subj., verb. 2 K. 5. 13, Is. 5. 17; 28. 17. This order is usual in nominal sent. with participial pred. Gen. 41. 9 *אֲנִי מִזְכִּיר אֶת-חַטָּאתַי* *my faults* I call to remembrance. Gen. 37. 16, Jud. 9. 36; 14. 4, 2 K. 6. 22, Jer. 1. 11.

Rem. 2. Aramaic shows a liking for placing the verb at the end of the clause, the obj. and complement of the verb preceding it, as in *c*. Dan. 2. 16, 18; 3. 16; 4. 15. Cf. inf. Is. 49. 6. Jud. 6. 25. 2 Chr. 31. 7, 10.

Rem. 3. It is a point of style, however, particularly in prophetic and poetic parallelism, to vary the order of words. So even in ordinary prose. Ex. 3. 7 *רָאִיתִי אֶת-עֲנִי 7 וְאֶת-עֲקֻבְתָּם שְׁמַעְתִּי* . . . *עָמִי*, Is. 5. 24; 11. 8; 31. 1. Cf. 1 K. 20. 18 the double *take them alive*.

AGREEMENT OF SUBJECT AND PREDICATE IN RESPECT OF GENDER AND NUMBER

§ 112. There is less precision in the matter of agreement than there is in classical or other languages. Several general peculiarities appear—

1. When the pred. stands first the speaker's mind is fixed on the act in itself, and clear consciousness of the coming subj. is not yet present to him, and he puts the pred. in the most general form, mas. sing.¹

2. There is a great tendency to construe according to *the sense* rather than strict grammatical law, hence gramm. singulars, such as collectives and words that suggest a plurality, are often joined with plur. pred., especially when they refer to persons.

3. On the other hand, there is a tendency to group things that resemble one another, or belong to the same class, under one conception, and construe them with a sing. verb.

¹ Ar. grammarians have a more ingenious explanation of this usage.

The plur. of lifeless objects and living creatures, not persons, may be treated as gramm. collect., and joined with sing. fem.

1. Agreement of Simple Subject

§ 113. (a) When subj. precedes the pred. there is in general agreement in gend. and numb., whether the subj. be person or thing. Gen. 15. 12 וְתִרְדָּמָה נָפְלָה and *a sleep fell*; v. 17 הַשָּׁמֶשׁ בָּאָה the *sun was gone down*; 16. 1. But exceptions occur; Mal. 2. 6 עוֹלָה לֹא־נִמְצָא *evil was not found*. Gen. 15. 17, Ex. 12. 49, Jer. 50. 46, Zech. 6. 14, cf. v. 7, Job 20. 26.

(b) When pred. precedes, while agreement in gend. and numb. is usual, esp. when subj. is personal, the verb is often in 3 sing. mas., even though the subj. be plur. or fem. This is common with הָיָה *to be*. The subj. having once been mentioned, however, following verbs are in proper agreement. Gen. 1. 14 יְהִי מְאֹרֹת הָרָקִיעַ *let there be lights*, and *let them be* signs. Is. 17. 6 וְנִשְׁאַרְבוּ עֲלֵלוֹת *there shall be left gleanings*; 2 K. 3. 26 חֲזֹק מִמֶּנִּי הַמִּלְחָמָה *the battle was too strong for him*, cf. v. 18. Deu. 32. 35, Is. 13. 22; 24. 12, Jer. 36. 32. Nu. 9. 6 וַיְהִי אֲנָשִׁים אֲשֶׁר הָיוּ 1 K. 11. 3 וַיְהִי־לָהּ נָשִׁים שָׂרוֹת *he had wives, princesses*, 700. The *mas.* is apt to be used for 3 pl. fem. impf.; 1 K. 11. 3 וַיִּשְׁוּ *his wives perverted* his mind; 2 S. 4. 1 וַיִּרְפוּ יָדָיו *his hands were paralysed* (cf. Zeph. 3. 16), Jud. 21. 21, Jos. 11. 11, Is. 19. 18, Jer. 13. 16, Ez. 23. 42, Hos. 14. 7. Gen. 20. 17; 30. 39. Song 6. 9. Imper., Is. 32. 11, Hos. 10. 8, Zeph. 3. 16.—1 S. 1. 2, Jud. 20. 46, Gen. 35. 5, 1 Chr. 2. 22; 23. 17, 22.

(c) Subjects in dual are necessarily joined with plur. pred., verb or ptcp. Gen. 48. 10 עֵינֵי יִשְׂרָאֵל מְזֻקִּין *the eyes of Israel were dim* from age. 2 K. 21. 12; 22. 20. Is. 1. 15, Mic. 7. 10. Ptcp., 1 S. 1. 13, 2 S. 24. 3, Is. 30. 20, Hos.

9. 14, 2 Chr. 16. 9. Cf. § 31, and on 1 S. 4. 15, Mic. 4. 11. § 116.

2. Agreement of Compound Subject

§ 114. When the subj. is compound, consisting of several elements joined by *and*.—(a) When subj. is first the verb is usually plur., and so the pred. in nominal sent. 2 S. 16. 15 וַאֲבִשָׁי וְכָל־הָעָם בָּאוּ Abs. and all the people *came*; Gen. 8. 22; 18. 11. But sometimes the verb is sing., agreeing either with the word next it or with the chief element of the complex subj., or the several parts of subj. all forming one conception: 2 S. 20. 10 Joab and Abishai his brother רָדְף *pursued*. Hos. 4. 11 whoredom and wine and new wine יִקְחֵם *take away* the understanding. Hos. 9. 2, Deu. 8. 13. Neh. 5. 14 אֲנִי וְאֲחֵי לֹא אֶכְלָתִי 2 S. 3. 22, Est. 4. 16.¹ If parts of the subj. be of different genders pred. is usually mas., Gen. 18. 11, but cf. Jer. 44. 25.

(b) When the pred. is first it perhaps oftenest agrees in gend. and numb. with the element of the subj. which is next it; but it may be in plur. When the subj. has once been mentioned following verbs are in plur. Gen. 31. 14 וַתֵּעַן רָחֵל וְלֵאמֹר R. and L. *answered and said*; Nu. 12. 1 וַיֹּאמְרוּ . . . מִרְיָם וְאַהֲרֹן Mir. and Aaron *spoke and said*; Gen. 3. 8 וַיִּתְּבֹאוּ הָאָדָם וְאִשְׁתּוֹ *hid themselves*. Gen. 7. 7; 9. 23; 21. 32; 24. 50, 55; 33. 7; 44. 14, Jud. 5. 1; 8. 21, 1 S. 11. 15; 18. 3; 27. 8, 1 K. 1. 34, 41.—Pl. Gen. 40. 1, Nu. 20. 10; 31. 13, Ex. 5. 1; 7. 20. Or it may be mas. sing. (§ 113 b), Joel 1. 13.

(c) When the subj. is a pron. and noun, the pron. must be expressed whether verb be sing. or plur. Gen. 7. 1 וְגִיתָּהּ וְכָל־בֵּיתָּהּ go *thou* and all thy house, Jud. 7. 10, 11. Jud. 11. 38 וְהַעֲוִתֶּיהָ הִיא וְהַלָּדָהּ *she* and her companions

¹ The *and* before "maids," Est. 4. 16, and before "brethren," Neh. 5. 14, recalls Ar. *waw* of concomitance.

went. 1 K. 1. 21 וְהָיִיתִי וְאֶנִּי וּבְנִי *I and my son shall be*. Gen. 14. 15; 20. 7; 24. 54 (pl.); 31. 21; 1 S. 20. 31; 28. 8, 2 S. 19. 15. In 1 S. 29. 10 אֲתָה is missed before *servants*.

Even when two nouns are subj. a pron. referring to the first must be expressed if any words separate it from the second, unless the words be a mere apposition. Gen. 13. 1; 35. 6; 38. 12; 50. 14, 22, Jud. 9. 48, Neh. 2. 12, cf. Jos. 22. 32. The pron. *may* be expressed in any case, 1 S. 29. 11; 30. 9.

When compound subj. is of different persons 1st pers. precedes 2nd and 2nd the 3rd. 1 K. 1. 21 above, *I and my son*. 1 S. 14. 40; 20. 23, Nu. 20. 8, Gen. 43. 8.

3. Agreement of Collectives

§ 115. With sing. nouns having a collective meaning the pred. is often construed in the plur. according to sense: particularly when the collective term refers to persons, but sometimes also when it refers to lower creatures, or even to things. Grammatical agreement in sing. is also common, and the two consns. often interchange. When the pred. is first it may be in sing. while following verbs are in plur. Hos. 4. 6 עַמִּי נִדְּמוּ *my people are destroyed*, cf. Is. 5. 13 גָּלָה עַמִּי *is gone away*; Is. 9. 8 יִדְּעוּ הָעָם כָּלֹּי the people *shall know* all of it. 1 K. 18. 39 וַיֵּדְעוּ כָּל־הָעָם וַיִּסָּלּוּ *Ex. 1. 20; 4. 31, Jud. 2. 10. Gen. 41. 57 וְכָל־הָאָרֶץ בָּאוּ* all the world *came*; 1 S. 14. 25; 17. 46, 2 S. 15. 23. Nu. 14. 35 הָעֵדָה הַזֹּאת הַנִּקְוָהִים *this congregation that are met together*. With creatures: Gen. 30. 38 תְּבֵאנָה הַצֹּאן *the flock used to come*, Ps. 144. 13. So fem. pl. with בָּקָר Job 1. 14; mas. pl. 1 Chr. 27. 29, cf. 1 K. 8. 5. With things: Jer. 48. 36 עָשָׂה אֶבְרָתָא *the gain he has made is lost*. Is. 15. 7, Hos. 9. 6, Hag. 2. 7, Ps. 119. 103. Comp. 1 S. 2. 33 *increase* in a personal ref.—Ex. 15. 4, Jud. 9. 36, 37 *people* sing. and pl., so 1 S. 13. 6, cf. *vv.* 15, 16. Jud. 1. 22; 9. 55.

2 K. 25. 5, Am. 1. 5, Hos. 10. 5; 11. 7, Is. 16. 4; 19. 13. Gen. 34. 24. Nu. 20. 11; 21. 7, Job 8. 19.

§ 116. On the other hand, plur. of inanimate objects that may be grouped under one conception, of the lower creatures, and abstract plurals are frequently construed with fem. sing. of pred. 1 S. 4. 15 וְעֵינָיו קָמָה *and his eyes were set*, Mic. 4. 11. Jo. 1. 20 בְּהֵמוֹת שָׂדֵה תַעֲרֹג אֵלֶיהָ *the beasts of the field pant unto thee*. Ps. 103. 5 תִּתְחַדֵּשׁ כַּנְּשֹׁר *thy youth is renewed like the eagle*. Gen. 49. 22, Is. 34. 13; 59. 12, Jer. 4. 14; 12. 4, Mic. 1. 9, Ps. 18. 35; 37. 31, Neh. 13. 10, Job 12. 7; 14. 19; 20. 11. Cf. 2 S. 24. 13. 2 K. 3. 3 מִמִּצָּה (sins of Jeroboam); 13. 11, Is. 59. 8. There is no reason for K'ri Ps. 73. 2, שְׁפֹכָה. Deu. 21. 7 is more unusual.—Sometimes when subj. precedes it is treated almost as *casus pendens*, and its general idea becomes subj.; Gen. 47. 24 הַדָּבָר הַזֶּה יִהְיֶה *it shall be*. Ex. 12. 49, Ecc. 2. 7. Cf. Is. 16. 8, Hab. 3. 17.

Rem. 1. General plurals are sometimes construed with sing. pred. from a tendency to individualise and distribute over every individual, or apply it to any individual supposed. Gen. 27. 29 אֲרִירָה אֲרִירָה *they that curse thee shall be cursed*. Nu. 24. 9, Jer. 22. 4. Ex. 31. 14, Lev. 17. 14; 19. 8, Zech. 11. 5, Ps. 64. 9, Pr. 3. 18, 35; 14. 9; 27. 16; 28. 1, 2 Chr. 10. 8 (rd. יַעֲצֶהוּ). In particular a sing. suff. frequently refers back to a plur. Is. 2. 20 אֲשֶׁר עָשְׂרָלוּ *which they made each for himself*, Hos. 4. 8. Deu. 21. 10; 28. 48, Is. 1. 23; 2. 8; 5. 23; 8. 20, Jos. 2. 4, Ex. 28. 3, Zech. 14. 12, Or sing. and plur. interchange, Is. 30. 22; 56. 5, Ps. 62. 5; 141. 10. Cf. Deu. 4. 37; 7. 3, Jud. 1. 34, 2 K. 19. 14. Sometimes sing. pron. refers back to plur. as a collective unity, Is. 17. 13, Jer. 31. 15 אֵינֶנּוּ (of Rachel's children), 2 S. 24. 13, Jos. 13. 14, and perhaps some of the exx. above. Or the pron. expresses a generalised *it*, Jud. 11. 34 אֵזְרָלוּ בְּנֵי אִמִּי *he had not besides it (her) son or daughter*. Ex. 11. 6 *like it*.

Rem. 2. When the compound subj. is a noun with its

gen. agreement may be with gen. as expressing the main idea of the phrase; or pred. being next gen. may agree with it by a kind of attraction. 1 K. 17. 16 **וַיִּפְתָּח שֶׁמֶן לֹא חָסַר** the cruse of oil *did not fail*. Is. 2. 11, 1 S. 2. 4, Lev. 13. 9; Job 21. 21; 29. 10; 38. 21. Attraction of gen. Jer. 10. 3, Lev. 25. 33; in the case of verb *to be* attraction by pred. Gen. 31. 8, Pr. 14. 35. The pred. usually agrees with gen. after **כֹּל** *all*, Hos. 9. 4, Gen. 5. 5, Ex. 15. 20, but not universally, Hos. 10. 14, Is. 64. 10.

Rem. 3. In nominal sent. the pred. adj. when first is sometimes uninflected, Ps. 119. 137 **יָשָׁר כַּשְׁפִּטִּיד** *upright* are thy judgments, cf. v. 155; but this is rare, except with the word **טוֹב**; Jud. 8. 2, Gen. 49. 15, 1 S. 19. 4, 2 K. 5. 12, Ps. 73. 28; 119. 72; 147. 1, Pr. 17. 1; 20. 23.—Gen. 47. 3 **רַעַה** is collec., cf. Deu. 14. 7, Ezr. 3. 9, Neh. 2. 16.

Rem. 4. Plurals of Eminence such as **אֱלֹהִים** *God*, **אֲדֹנִים** *lord, owner*, when referring to a single person, are usually in concord with sing., Ex. 21. 29 **בְּעָלָיו יוֹמֵת** *its owner shall be killed*, Is. 19. 4 **אֲדֹנִים קָשָׁה** *a cruel lord*. When **אֱלֹהִים** means *gods* it is construed with pl., and in a few cases even when it is God, Gen. 20. 13; 35. 7, Ex. 22. 8, Jos. 24. 19 (E.), and sometimes in the phrase *living God*, Deu. 5. 23, 1 S. 17. 26, Jer. 10. 10; 23. 36. Words only used in pl. are occasionally joined to sing., e.g. 2 S. 10. 9 **פָּנִים** as fem. sing., cf. Job 16. 16.

Rem. 5. Names of nations are construed in three ways: (a) with mas. sing., the name being that of the personal ancestor, Ex. 17. 11, Is. 19. 16, Am. 1. 11, 1 Chr. 18. 5; 19. 15, 16, 18, 19. (b) Or with plur., 2 S. 10. 17, 1 K. 20. 20, 2 K. 6. 9, 1 Chr. 18. 2, 13. (c) Or with fem. sing., when the ref. is to the country or when the population is treated as a collective, often personified; 2 S. 8. 2, 5, 6; 10. 11; 24. 9, Is. 7. 2, Jer. 13. 19, 1 Chr. 19. 12, Job 1. 15. The consns. a, b, c may interchange in the same passage. Jer. 48. 15, Am. 2. 2, 3, Hos. 14. 1, Mal. 2. 11. Peculiar, Is. 18. 1, 2.

Rem. 6. When there are several predicates one may be in agreement and the other left uninflected. Is. 33. 9, Mic. 1. 9, Zech. 5. 11; cf. on adj. § 32, R. 4. But irregularity

in gend. and numb. is common, e.g. Jer. 31. 9 **יְהוָה יֵשׁוּעַ** . . . **בְּיָמָיו**, Zech. 6. 7. Sometimes text may be at fault, Jud. 4. 20 **עָמַר**, inf. abs.? 1 S. 2. 20 **וְשָׁאֵל**; 25. 27 **וְהִנֵּי־אֵהָא**, cf. v. 35. In particular, vowel terminations of verbs were not always expressed in ancient texts, and are sometimes given or omitted wrongly by Mass. Ez. 18. 29 **יִתְּנֵנוּ** as v. 25. With 20. 38 **יָבוֹא** cf. Is. 45. 24. In Lam. 5. 10 **נִבְטְרוּ** may be due to plur. suff. in *our skin*, cf. 1 Chr. 24. 19, 2 Chr. 17. 14, Jer. 2. 34.

Exx. of mas. for 2 fem. impf., Is. 57. 8, Jer. 3. 5, Ez. 22. 4; 23. 32; 26. 14.

PARTICULAR KINDS OF SENTENCE

INTERJECTIONAL SENTENCE

§ 117. Words in direct address (the voc.) are of the form of interj. as **הַמֶּלֶךְ** *O king!* **אֲדֹנָי הַמֶּלֶךְ** *my lord the king!* and such phrases of entreaty as **בִּי אֲדֹנָי**. But any words may be uttered as exclamations, 2 K. 4. 19 **רִאשִׁי רִאשִׁי** *my head!* 11. 14 **קֶשֶׁר קֶשֶׁר** *treason! treason!* Jer. 4. 19 **מִי־בִטְנִי** *my bowels!* 37. 14 **שֶׁקֶר** *it's a lie!* 2 K. 9. 12. Is. 29. 16 **הַפִּקְקֹכִים** *your perversity!* Jer. 49. 16. Hab. 2. 19 **הִיא יוֹרָה** *it reveal!* Hos. 8. 1 **אֶל־אָחִי** *to thy mouth the trumpet!* 2 S. 13. 12 **אֶל־אָחִי** *don't! my brother!* Gen. 49. 4. So adverbs: **לֹא** *no!* **הֵן** *well, yes!* **טוֹב** *good!* **וְעַתָּה** *well!* Also the imper. of some verbs, as **הֵבָה** (ידב) *go to!* Gen. 38. 16, Ex. 1. 10; **לָבָה** (even to a woman, Gen. 19. 32) *come!*

More strict interjections are **הֶם** *hush! silence!* Jud. 3. 19, Am. 6. 10, Zeph. 1. 7, Hab. 2. 20, Zech. 2. 17. A verb **הִסָּדָה** is denom. from **הָסָה** Neh. 8. 11, Nu. 13. 30.—**אֵיךְ** *how!* in the Elegy, 2 S. 1. 25, 27, Hos. 11. 8 (elegiac measure), more commonly **אֵיכָה** Is. 1. 21, Lam. 1. 1.—**אֵוִי** *woe!* with prep. **לְ**, Is. 6. 5 **אֵוִי־לִי**, 3. 9, 11, Jer. 4. 31; without prep. Ez. 24. 6.

In Ps. 120. 5 **אֲוִיָּה לִי**, so **אֵלֵלֵי לִי** Mic. 7. 1, Job 10. 15.—**וְהוּא** *woe! alas!* in lament for the dead, 1 K. 13. 30 **וְהוּא אָהִי**; fuller form for the king, Jer. 22. 18. In the form **הוּ** Am. 5. 16. In a more general sense, Jer. 48. 1; 50. 27. Also in threatening remonstrance, Is. 1. 4 **הוּא גֹי חָטָא** *Ha!* sinful nation, and often in Is.—Other forms, Jo. 1. 15 **אָהִיהָ לַיּוֹם** *alas!* for the day. Ez. 30. 2 **וְהָיָה לַיּוֹם**, 6. 11 **אָחָה**.—An exclamation of *delight*, **הָאָחָה** Is. 44. 16; by the horse in battle, Job 39. 25; of malicious delight, Ps. 35. 21; 40. 16; 70. 4, Ez. 25. 3; 26. 2.

The pron. **מָה** *how! what!* is used in the expression of a variety of feelings, as wonder, awe, Gen. 28. 17; scorn, sarcasm, 2 S. 6. 20; dislike, Mal. 1. 13 **הִנֵּה מַתְלָאָה** *Oh what a bore!* And so **מִי** *who!* Mic. 7. 18, &c.

The particle **הִנֵּה** also, as **הִנֵּנִי** *here I am!* Gen. 18. 9 **הִנֵּנִי בְּאֶהְלָה** *there! in the tent (is she).* 16. 11 **הִנֵּנִי בְּרָחָה** *see thou art with child!* Very passionately Job 9. 19, is it a question of strength? **הִנֵּה!** perhaps, *of course!* (*he is irresistible*).

Rem. 1. The adj. **חֲלִילָה** *profane* (absit)! is construed with ל of person and מן of the act repudiated. The full phrase is found 1 S. 26. 11 **חֲלִילָה לִי מִיְּהוָה מְשָׁלָה**, 24. 7, 1 K. 21. 3 (so *rd.* 2 S. 23. 17), but oftener without מִי, Gen. 44. 7, 17. The phrase acquires the force of an oath, and may be followed by אִם (§ 120). 1 S. 24. 7, 2 S. 20. 20, Job 27. 5. Cf. Jos. 22. 29; 24. 16.

Rem. 2. In Gen. 16. 11, &c., the consn. is **הִנֵּה**. So in Ar. with def. pred., Kor. 2. 11, 12, 122.

Rem. 3. In exclamatory sentences there is omission of subj. as Gen. 18. 9, or of pred. as Hos. 8. 1, to the mouth the trumpet (set ye!), 1 K. 22. 36 *every man to his city* (get ye!), Hos. 5. 8 **אֶחָרֶיךָ בְּנִימִן** perhaps, *thy rear!* Benj. (sc. guard!), or *behind thee* B. (is the danger). The word **קוֹל** *voice, sound of*, is nearly *hark!* Is. 13. 4; 66. 6.

AFFIRMATIVE SENTENCE

§ 118. Affirmative force is given in various ways, *e.g.*—
 (1) By *casus pendens*, Gen. 3. 12 the woman . . . *she gave me*,
 42. 11 (§ 106). (2) By expression of pron. either alone or
 with *vav*, בָּנִים, &c. Gen. 4. 4; 20. 5, Is. 14. 10. (3) By inf.
 abs. (§ 86). (4) By repetition of words, Is. 38. 19, *the living*,
the living. Ecc. 7. 24 *deep, deep*, who shall find it? Is. 6. 3,
 Jer. 7. 4.

Affirmative particles are אָבֵל *truly*, Gen. 42. 21 אָבֵל
 אֲשָׁמִים אֲנַחְנוּ *verily* we are guilty; 2 S. 14. 5, 1 K. 1. 43;
 later a particle of contrast, Dan. 10. 7, 21.—אֵד *truly*,
surely, Gen. 26. 9 אֵד אֲשֶׁתְּךָ הִוא *in truth* she is thy wife.
 1 S. 16. 6, Hos. 12. 9. So אֵכֵן, Ex. 2. 14 הַדָּבָר אֵכֵן
verily the thing is known. Gen. 28. 16, 1 S. 15. 32, Is. 53. 4.

Rem. 1. Also various derivatives of אָמַן, *e.g.* אֲמֵנָה *verily*,
in truth, 2 K. 19. 17; ironically Job 9. 2; 12. 2 *verily* ye are
 the people. Also אֲמֵנָה *id.* (always with interrog.), Nu.
 22. 37, Gen. 18. 13, 1 K. 8. 27. So אֲמֵנָה, Gen. 20. 12,
 Jos. 7. 20.

The word כִּי often strengthens. Gen. 18. 20 the cry of
 Sodom כִּי רָבָה (surely) *it is great*. Particularly in antithesis
 after neg.: Gen. 18. 15 כִּי צָחֲקָה לֹא *nay*, thou *didst* laugh.
 1 K. 3. 22 כִּי בְנִי הָחִי לֹא *no! my child is the live one*. And
 so usually, Jos. 5. 14; 24. 21, Jud. 15. 13, 1 S. 2. 16 (לֹא = לוֹ),
 2 S. 16. 18 (לֹא = לוֹ last cl.), 1 K. 2. 30, 2 K. 3. 13 אֵל;
 20. 10, Is. 30. 16, Ps. 49. 11.

§ 119. The oath.—אֵל, יְהוָה, אֱלֹהִים, חַי אֲנִי *as I live*,
as God, *Je. liveth*; but נַפְשִׁי, פְּרָעָה, חַי *as thy soul*, *Phar.*,
 &c., *liveth*. With pron. *I* and divine names the form is חַי,
 otherwise חַי, cf. the curious חַי אֱלֹהֶיךָ דָּן Am. 8. 14 *as thy*
god, O Dan, *liveth*.—Jud. 8. 19 חַי יְהוָה. 2 S. 2. 27
 חַי הָאֱלֹהִים, Jer. 44. 26 חַי אֲדֹנָי יְיָ, Job 27. 2 חַיִּי, 1 K.

18. 10, 15.—Nu. 14. 21, 28 **חַי אֲנִי**; usually this shorter form (Deu. 32. 40 **אֲנֹכִי**) and invariably so pointed.—1 S. 20. 3 **וְחַי יְהוֹיָכָן**; 25. 26; Gen. 42. 15, 2 S. 15. 21.

§ 120. The oath of *denial* is made by **אִם** *if = that not*; of affirmation by **לֹא אִם** *if not = that*, or **כִּי** *that*. 1 S. 19. 6 **וְשָׁבַע לִי יְהוֹיָכָן** *he shall not be put to death*, 1 K. 1. 51 **וְשָׁבַע לִי יְהוֹיָכָן** *let him swear to me first that he will not kill me*. Gen. 42. 15, 1 S. 24. 22; 30. 15.—1 K. 18. 15 **וְכִי יֵרָאֶה** *I will show myself to him to-day*; Is. 45. 23 **וְשָׁבַעְתִּי כִּי לִי תִקְרַע כָּל-בֶּרֶךְ** *I have sworn by myself that to me every knee shall bow*. 1 S. 14. 44; 20. 3; 29. 6. Job 1. 11 **וְיָבֹרֶכְךָ אִם לֹא** *(I swear) he will disavow thee*. Jos. 14. 9, 2 K. 9. 26.

Rem. 1. The word **אִם** has also restrictive force, *only*, Gen. 18. 32 *only* this once, 1 S. 18. 8 *only* the kingdom. So in sense of *utterly* with adj. Deu. 16. 15, Is. 16. 7. Similarly **כִּי**, § 153.

Rem. 2. **חַי אֲתָה** is not said; **חַי** *by thy life*, 2 S. 11. 11, if text right. Cf. Dr. or Well. *in loc*.

Rem. 3. Exx. of **אִם** Gen. 21. 23, Nu. 14. 23, 1 S. 3. 14, 17; 14. 45; 17. 55; 28. 10, 2 S. 11. 11; 14. 11, 2 K. 2. 2; 3. 14; 6. 31, Is. 22. 14, Ps. 89. 36; 132. 3, 4. Of **כִּי** 1 S. 14. 39; 26. 16; 29. 6, 2 S. 3. 9, 1 K. 18. 15, 2 K. 5. 20, Jer. 22. 5. Of **לֹא אִם** Nu. 14. 28, 2 S. 19. 14, 1 K. 20. 23, Is. 5. 9; 14. 24, Jer. 15. 11.—In many cases there is no formal oath, and the particles merely express strong denial or affirmation. Ps. 131. 2.

Rem. 4. The full formula **כֹּה יַעֲשֶׂה לִי אֱלֹהִים** *God do so to me, &c.*, occurs only in 1, 2 S., 1, 2 K., and Ru., *e.g.* 1 S. 3. 17; 14. 44, 1 K. 2. 23, 2 K. 6. 31, Ru. 1. 17. The formula is followed by pos. or neg. statement. Usually **לִי** or the speaker's own name is used (1 S. 20. 13, 2 S. 3. 9); therefore in 1 S. 25. 22 *rd.* **לְדָוִד** with Sep., and possibly **לִי** has fallen out 1 S. 14. 44 (Sep.), but cf. 1 K. 19. 2. In 1 S. 3. 17 **לְךָ** of person adjured.

Rem. 5. When a clause intervenes before the thing

sworn **כִּי** is often repeated, 2 S. 2. 27; 3. 9; 15. 21, 1 K. 1. 30, Jer. 22. 24, Gen. 22. 16. In **אִם כִּי** the **אִם** is sometimes merely conditional, *that, if*, 1 S. 14. 39, Jer. 22. 24, cf. Deu. 32. 40. In other cases the use of **אִם כִּי** is peculiar. (1) 2 S. 3. 35 with 2 K. 3. 14 seems to show that the use of **כִּי** in the oath was customary without ref. to the pos. or neg. nature of the thing sworn (apod.). The **כִּי**, which may be repeated, merely adds force to the whole statement. (2) On the other hand, in such passages as Jud. 15. 7, 1 K. 20. 6, 2 S. 15. 21, the **אִם** seems pleonastic. Its idiomatic use may in some way add force to the **כִּי**, though the origin of the idiom is difficult to trace. It can scarcely be the same use of **אִם** as occurs after a neg. or exception, *but* (= "yes, if").

INTERROGATIVE SENTENCE

§ 121. The interrog. sent. may be nominal or verbal. See exx. below.—The interrogation may be made without any particle, by the mere tone of voice. 2 S. 18. 29 **שָׁלוֹם לְנֶעֱר** *is the child well?* 2 S. 11. 11 **וְהָיָה אֵלַי בֵּיתִי** *and shall I go to my house?* 1 S. 21. 16 **אֲנִי חָסֵר מְשֻׁנָּעִים** *am I in want of madmen?* Gen. 18. 12; 27. 24, Jud. 14. 16, 1 S. 16. 4; 22. 7, 15; 25. 11, 2 S. 9. 6; 16. 17; 19. 23; 23. 5, 1 K. 1. 24; 21. 7, Jon. 4. 11, Song 3. 3. Less frequently in neg. sent., 1 S. 20. 9, 2 K. 5. 26, Job 2. 10. Omission of the particle is most common in animated speech, as when any idea is repudiated, and particularly when pron. is expressed; cf. Jud. 14. 16, 2 S. 11. 11, 2 K. 19. 11, Jer. 25. 29, Ez. 20. 31, Jon. 4. 11.

§ 122. When a particle is used it is generally put at the head of the clause, Gen. 3. 11. The simple question is oftenest made by **הֲ** (Gr. § 49). Gen. 4. 9 **הֲשֹׁמֵר אָחִי אֲנִי** *am I my brother's keeper?* 24. 58 **הֲתֵלֵךְ עִם הָאִישׁ הַזֶּה** *wilt thou go with this man?* Gen. 18. 17; 43. 27, 29; 45. 3, 2 S. 7. 5.—So before **יֵשׁ** and **אֵין**; Gen. 24. 23 **הֲיֵשׁ בֵּית אָבִיךָ** *is there room for us to lodge in the house of*

thy father? Jud. 14. 3 **הַאִין בָּבָנוֹת אֶחָיָה אִשָּׁה** *is there not a woman* among the daughters of thy brethren? Gen. 43. 7; 44. 19, Ex. 17. 7, Jud. 4. 20, 1 S. 9. 11, 2 K. 4. 13; 10. 15. — 1 K. 22. 7, 2 K. 3. 11, Jer. 7. 17.

Sometimes **אֵם** (= *num*) is used as a lively denial, or when the idea in the question is repudiated or disapproved, Jud. 5. 8, 1 K. 1. 27, Is. 29. 16, Lam. 2. 20, Job 6. 12, 28; 39. 13; though in some cases the first half of a disjunctive question may be unexpressed, Am. 3. 6.

§ 123. The *neg.* question is put by **הֲלֹא**, Gen. 13. 9 **הֲלֹא כָּל־הָאָרֶץ לְפָנַי** *is not all the land* before thee? 4. 7; 20. 5; 44. 5, Ex. 14. 12, Nu. 23. 26, Deu. 31. 17. Or by **הַאִין** when the existence of the subj. is questioned, or when the pred. is a ptcp. (§ 100*d*). 1 K. 22. 7, Jud. 14. 3 (§ 122 above), Am. 2. 11, Jer. 7. 17. Occasionally the elements of **הֲלֹא** are separated for the sake of emphasis, Gen. 18. 25.

Rem. 1. The interrog. particle, pos. or neg., may be strengthened by other particles, as **אִי** Gen. 18. 13, 24, Am. 2. 11, Job 40. 8, or **וַאֲנִי** Gen. 16. 13.

Rem. 2. The part. **הֲלֹא** implying an affirmative answer is often = **הֲיִנֵּה**, Gen. 37. 13, Deu. 3. 11 and often. In Chr. **הֲנֵנּוּ** is sometimes used for **הֲלֹא** of earlier Books, comp. 2 Chr. 16. 11 with 1 K. 15. 23. See 1 Chr. 29. 29, 2 Chr. 27. 7; 32. 32, and Sep. **הֲנֵנּוּ** for **הֲלֹא**, Deu. 3. 11, Jos. 1. 9, Jud. 6. 14, Est. 10. 2, cf. 2 K. 15. 21. So Ar. *'alà*, which may be used with imper. Jud. 14. 15 is hardly to be read **הֲלֹא** *here* (Targ.).

§ 124. The disjunctive or alternative question is put by **הֲ** in first clause, and **אִם** or **וְאִם** in second. Jos. 5. 13 **הֲלֹאנוּ אֶתְּךָ אִם לְצָרֵינוּ** *art thou for us or for our enemies?* 1 K. 22. 15 **הֲנֵלֵךְ אִם נִחְדָּל** *shall we go or forbear?* Or if neg. by **לֹא אִם** in second clause (or **אִם אֵין** if **יֵשׁ** be in the first), Gen. 27. 21 **הֲאֵתָהּ זֶה בְּנִי אִם־לֹא** *art thou my son or not?* (cf. § 7*c*). Ex. 17. 7 **הֲיֵשׁ י' בְּקֶרְבְּנוּ אִם־אֵין** *is Je.*

in our midst *or not*? Nu. 13. 20.—Gen. 17. 17, Jud. 9. 2; 20. 28, 1 K. 22. 6, 15, 2 K. 20. 9 (§ 41 c), Am. 6. 2, Is. 10. 9, Jer. 2. 14; 18. 14, Job 7. 12.—2 S. 24. 13, Jo. 1. 2, Job 11. 2; 21. 4; 22. 3, cf. Pr. 27. 24. The second half of the alternative is often merely the first in a varied form. Nu. 11. 12, Job 8. 3; 22. 3. Gen. 37. 8, Jud. 11. 25, 2 S. 19. 36.

§ 125. The indirect interrogation is made just as the direct, with no effect upon the tense. Gen. 8. 8 לִרְאוֹת הַקְּלִי לֹא הָיוּ to see *whether the waters were abated*. 21. 26 לֹא יָדַעְתִּי מִי עָשָׂה I do not know *who did it*. Deu. 13. 4 לָדַעַת הַיֹּשֶׁבִּים אֲהֵבִים לָדַעַת הַהֲצִלָּה י' הֲרָכּוּ אִם לֹא to know *whether ye love*. Gen. 24. 21 לֹא יָדַעְתִּי הַהֲצִלָּה י' הֲרָכּוּ אִם לֹא to know *whether Je. had prospered his way or not*. Gen. 42. 16; 43. 7, 22, Jud. 3. 4; 13. 6, 1 S. 14. 17, 1 K. 1. 20. Exx. of disjunctive sent., Gen. 37. 32, Ex. 16. 4, Nu. 11. 23, Deu. 8. 2, Jud. 2. 22.—In the simple indirect sent. אִם occurs (after *to see, inquire, &c.*), 2 K. 1. 2, Jer. 5. 1; 30. 6, Mal. 3. 10, Lam. 1. 12, Ezr. 2. 59, Song 7. 13.

§ 126. The *answer* is usually made by repeating part of the question, or by the use of some word suggested by it. Gen. 29. 6 הַשָּׁלוֹם לּוֹ... שָׁלוֹם *is he well? ... well*. 24. 58 הֲתֵלֵכִי... אֵלֶיךָ *wilt thou go? ... I will go*. 1 S. 26. 17 הֲקוֹלָה זֶה בְּנִי... קוֹלִי *is it thy voice, my son? it is my voice*. Gen. 27. 24 אָנִי... אָנִי *art thou my son? I am!* 2 S. 9. 2 עֲבָדָה... הָאִתָּה צִיבָא *art thou Ziba? thy servant!* Jud. 13. 11, 1 S. 17. 58; 23. 11, 12, 2 S. 2. 20; 9. 6; 12. 19, 1 K. 21. 20.

To הֲיֵשׁ *is there?* &c., the pos. reply is יֵשׁ, 2 K. 10. 15 (יֵשׁ begins the next clause, § 132, R. 2), Jer. 37. 17; and the neg. אֵין, Jud. 4. 20. The neg. reply to הֲיֵשׁ *is there any more?* is אֵפֶס *no more*, Am. 6. 10, cf. 2 S. 9. 3. The neg. reply to a simple question may be לֹא *no*, Jud. 12. 5, Hag. 2. 12, 13. In Jos. 2. 4 כֵּן=*yes*, and Gen. 30. 34 הֵן=*well, yes* (cf. Ar. 'inna in the story Kos. Aghani, pp. 13, 14). In

the reply the word that takes up the point of the question usually stands first, being emphatic. Gen. 24. 23; 27. 19, 32; 29. 4, 1 S. 17. 58.

Interrog. sentences are made also by interr. pron. (§ 7, and the exx.), and by various particles. See Rem. 6.

Rem. 1. The disjunctive question very rarely has η in second clause, Nu. 13. 18; sometimes אִם Job 16. 3; 38. 28, 31, Mal. 1. 8, Ecc. 2. 19; and sometimes simple ! Job 13. 7; 38. 32.

Rem. 2. In animated questions particles of interr. are sometimes accumulated, Gen. 17. 17 *or shall Sarah—shall one 90 years old bear?* Jud. 14. 15, Ps. 94. 9; or repeated 1 S. 14. 37; 23. 11; 30. 8, 2 S. 5. 19.

In Job 6. 13, Nu. 17. 28 the double הֲמָם seems = *nonne?* In Nu. הֲמָם לָנוּעַ means *we are finished dying = are all dead* (Jos. 4. 11, 1 S. 16. 11, 2 S. 15. 24), therefore: *are we not dead to a man?* (cf. v. 27). If הֲמָם were a stronger form of η , the sense would be: *are we to die* (have died) *to a man?* but such a meaning of הֲמָם does not suit Job 6. 13.

Rem. 3. In the forms הֲכִי *is it that?* הֲלֹא כִי *is it not that?* כִי adds force to the question. 2 S. 9. 1; 13. 28, Job 6. 22, cf. Deu. 32. 30. Sometimes הֲכִי vividly posits a fact as ground for a real or supposed inference. Gen. 27. 36 *is it that* they called his name Jacob? = *well has he been called, &c.*; 29. 15, cf. 1 S. 2. 27, 1 K. 22. 3.

Rem. 4. The interrogation often co-ordinates clauses when other languages would subordinate; Is. 50. 2 *why am I come and there is no man?* = *why, when I am come, is there, &c.* 2 S. 12. 18, 2 K. 5. 12, Is. 5. 4, Am. 9. 7, Job 4. 2, 21; 38. 35.

Rem. 5. The form of question is much used as a strong expression of declination, repudiation of an idea, or deprecation of a consequence. Gen. 27. 45, 1 S. 19. 17, 2 S. 2. 22; 20. 19, 1 K. 16. 31, 2 Chr. 25. 16, Ecc. 5. 5.

Rem. 6. Some other interrog. particles:

(a) *Why? wherefore?* לָמָּה , לָמָּה , לָמָּה ; מָדוּעַ , מָדוּעַ ; *why not?* לָמָּה לֹא , מָדוּעַ לֹא .—1 S. 19. 17 $\text{לָמָּה בָּבָה רַמְיָתִי}$ *why hast*

Gen. 20. 11 **אֵין יִרְאָת א' בְּמִקּוֹם הַזֶּה** *there is not the fear* of God, &c. Gen. 37. 29; 39. 11; 41. 8, Nu. 14. 42, Jud. 21. 25. The word denied may stand for emphasis before **אֵין**, in which case the neg. is properly in the abs. in apposition. Gen. 2. 5 **וְאָדָם אֵין לְעֹבֵד** and *man was not* to till. 2 K. 19. 3 **וְלֹכָה אֵין לְלָדָה** *there is not strength* to bring forth, Nu. 20. 5. But the cons. form, being now habitual, mostly remains in any place except at the end of a clause. Gen. 40. 8 **וּפִתֵּר אֵין אֹתוֹ** *there is no interpreter* of it; 37. 24; 47. 13, Jer. 30. 13, Pr. 30. 27.—Mic. 7. 2 **וְיֶשֶׁר בְּאָדָם אֵין** *one upright among men there is not*. Ex. 17. 7; 32. 32, Lev. 26. 37, Jud. 4. 20; 9. 15, 1 S. 10. 14, 1 K. 18. 10.

When pers. pron. is subj. it appears as suff. Ex. 5. 10 **אֵינֶנִּי נֹתֵן לָכֶם תֶּבֶן** *I will not give* you straw. 2 K. 17. 26 **אֵינָם יֹדְעִים** *they do not know*. Gen. 20. 7; 31. 2; 39. 9, Jud. 3. 25, Jer. 14. 12. So when existence is denied absolutely, Gen. 5. 24 **וְאֵינֶנּוּ** and *he was not*, Jer. 31. 15; but a subst. is put in *casus pendens*, and resumed by suff., Gen. 42. 36 **יֹסֵף אֵינֶנּוּ** *J. is not*; cf. v. 13; 37. 30. With a clause, Gen. 37. 29 **אֵין יוֹסֵף בְּבֹר** *Jos. was not* in the pit. 44. 31, Nu. 14. 42.

(c) The telic neg. **פֶּן** *that not, lest*, is usually joined to impf. and prefixed immediately to the verb. It expresses the *motive* of action in previous clause, and hence is much used: 1. After imper. (juss., coh.) and neg. clause. Gen. 3. 3 **לֹא תִגְעִי בּוֹ פֶּן תָּמָתוֹן** *ye shall not touch it lest ye die*. 19. 17; 38. 23, Ex. 5. 3, Jud. 18. 25, 2 S. 1. 20, Is. 6. 10. 2. After words of *fearing*, expressed or understood. Gen. 32. 12 I fear him **פֶּן יָבִיאוּ וְהִכֵּי** *lest he come and smite me*, 26. 7, 9. Gen. 3. 22 **פֶּן יִשְׁלַח יְדָיו** 19. 19. Frequently in this sense after **אָמַר** *to say, think*. Gen. 38. 11 **כִּי אָמַר** *for he thought, Lest he die too*, 31. 31; 42. 4, Nu. 16. 34, Deu. 32. 27.—Also after *beware*, Gen. 31. 24 **פֶּן תִּדְבֹּר** *beware not to speak*; 24. 6, Deu. 4. 23,

and often in Deu.—Sometimes in the sense of Lat. *ne* in an independent sent., Ex. 34. 15 פָּנֵהֶכֶת גְּרִית *ne ineas pactum*. Is. 36. 18, Jer. 51. 46, Job 32. 13 *say not!*

(d) The neg. מְרַם *not yet* is usually joined to impf. even when referring to the past. Gen. 19. 4 יִשְׁכְּבוּ מְרַם *they were not yet lain down*. Gen. 2. 5; 24. 45, Ex. 10. 7, Jos. 2. 8, 1 S. 3. 3 (in v. 7 *rd.* perhaps נָדַע).—The word אָפֶס (אָפֶס *to be done*) means *ceasing, being done, no more, nothing*. Is. 5. 8 אָפֶס מְקוֹם עַד אָפֶס *till there be no more place*. 2 S. 9. 3 אִישׁ הָאָפֶס עוֹד אִישׁ *is there none still remaining?* Am. 6. 10 אָפֶס . . . עֲמֹד הָעוֹד *are there any still there? no more!* With prep. Is. 52. 4 לְאָפֶס *for nothing*, 40. 17 מִן אָפֶס *of nothing*. Cf. Is. 45. 14; 46. 9, Pr. 26. 20 (prep.). In Zeph. 2. 15, Is. 47. 8, 10 אָפֶסִי has junctive vowel (not suff.), I am, *and none besides (me)*.

§ 128. The double neg. adds force to the negation. Zeph. 2. 2 לֹא יָבֹאוּ בְּתָרָם *before it does not come*. Ex. 14. 11 הֲמִגְדְּלֵי אֵין קְבָרִים *is it because there are no graves (מֵן is causative)*, 2 K. 1. 3, 6, 16. The prep. מֵן *away from, so as not to be, &c.*, has neg. force, and is often joined with pleonastic אֵין. Is. 6. 11 יֵשֶׁב מֵאֵין *so that there shall be no (=without) inhabitant*, Is. 5. 9; Jer. 4. 7. Cases like Is. 50. 2 מֵאֵין מַיִם, Jer. 7. 32 מֵאֵין מְקוֹם are different: *from there being* (because there is) *no water, &c.*, comp. Rem. 5. The text of 1 K. 10. 21 is not above suspicion, owing to use of לֹא with ptcp. (2 Chr. 9. 20 omits לֹא).

Rem. 1. The neg. לֹא is used as privative in forming compounds: (a) with nouns, לֹא אֵל a *no-god*, Deu. 32. 21, cf. v. 17; לֹא אִישׁ (one) *not-man*, Is. 31. 8; לֹא עֵץ (what is) *not-wood*, Is. 10. 15; לֹא דָבָר a *no-thing*, Am. 6. 13, cf. Hos. 1. 9; 2. 25. (b) With adj., as לֹא חָכָם *unwise*, Hos. 13. 13, לֹא חָסִיד *impious*, Ps. 43. 1, cf. Pr. 30. 25 *not-strong*, 2 K. 7. 9.—With prep. לֹא בְּלֹא *without*, Nu. 35. 22, 23 (inf.), Ez. 22. 29, cf. Isa. 55. 1, 2, Lev. 15. 25.—Job 26. 2 לֹא בָּח

the *not-strength*, *strengthless*, abstract noun for adj. (or to be resolved into לֹא כֹחַ לְאִשְׁרָאֵל), Is. 5. 14.

Rem. 2. The neg. אֵל with juss. &c., sometimes expresses merely the subjective feeling and sympathy of the speaker with the act. Is. 2. 9 וְאַל תִּשְׁחָא לָהֶם and *thou canst not forgive* them. Jer. 46. 6, Ps. 41. 3; 50. 3; 121. 3; 141. 5, Job 5. 22; 20. 17, Pr. 3. 25, Song 7. 3, cf. the strong ex. Ps. 34. 6. In strong deprecation with אֵל the verb is occasionally suppressed or deferred to a second clause, 2 S. 13. 12 אֵלֹהֵי אֲבֹתֵינוּ *don't!* my brother, v. 25 אֵל בְּנֵי *nay!* my son. Gen. 19. 18, Jud. 19. 23, 2 S. 1. 21, 2 K. 4. 16, Ru. 1. 13, Is. 62. 6. In other cases the verb has to be supplied from the previous clause, Am. 5. 14 seek good וְאַל רָע and *not evil!* Jo. 2. 13, Pr. 8. 10; 17. 12. The word is used absolutely, in deprecation of something said, 2 K. 3. 13, Gen. 33. 10. — 2 K. 6. 27 אֵל יִשְׁעֶךָ perhaps, *if Je. help thee not!* For אֵל 1 S. 27. 10 *rd.* אֵלֵי (Sep.) or אֵן *whither?* — In composition אֵל is little used, Pr. 12. 28 אֵל מוֹת *not-death*, immortality.

Rem. 3. The particle אֵין frequently forms abbreviated circums. clauses, as אֵין מִסְפָּר (there is) *no number, without number, countless*, § 140. In this sense לֹא in poetry, 2 S. 23. 4 בֹּקֶר לֹא עָבֹת a morning *without clouds*; Job 10. 22 *without order*, 12. 24; 38. 26, Ps. 59. 4; in prose, 1 Chr. 2. 30, 32 לֹא בָנִים *childless*. — Ps. 135. 17 the stronger אֵין יֵשׁ, 1 S. 21. 9, cf. Job 9. 33. — From the semiverbal force of אֵין a late writer can say אֵין אַתְּכֶם Hag. 2. 17. In two passages, Jer. 38. 5, Job 35. 15, אֵין seems used with finite verb. — A contracted form is אֵי in composition, 1 S. 4. 21 אֵי־כְבוֹד *not-glory*, inglorious, Job 22. 30 אֵי־נָקִי *not innocent*. This is the usual form of neg. in Eth. On אֵין with inf. § 95.

Rem. 4. The form אֵין־יֵשׁ occurs owing to the verbal force of יֵשׁ, Deu. 29. 17, 2 K. 10. 23. With *perf.* אֵין expresses what is feared *may have happened*, 2 K. 2. 16; 10. 23, 2 S. 20. 6.

Rem. 5. In Poetry. בֹּל = לֹא *not*, Hos. 7. 2 וְבֹל יֹאמְרוּ and *they say not*. 9. 16, Is. 14. 21; 26. 10, 11, 14, 18. Often with niph. of מוֹת, Ps. 10. 6; 16. 8; 21. 8, &c. With inf.

Ps. 32. 9 בל קרוב (when) *there is not coming nigh* (they do not come)—בל = לא or אין. With finite vb. Is. 14. 6, Hos. 8. 7; 9. 16 (Cod. Petrop. בל), Job 41. 18 (once in prose, Gen. 31. 20). With adj. 2 S. 1. 21, בלי משיח *un-anointed*, Hos. 7. 8 ptc., Ps. 19. 4. With noun = *without*, Job 8. 11 בלי מים *without water*, 24. 10; 30. 8; 31. 39, Ps. 59. 5; 63. 2, Is. 28. 8.

With a preceding prep. Deu. 4. 42 בלי דעת *without knowledge* (unawares), cf. Is. 5. 14, Job 38. 41; 41. 25.—בלי from lack of, Deu. 9. 28 בלי יכלת *from not being able*. Is. 5. 13, Hos. 4. 6, Lam. 1. 4. With another neg., cf. § 129 above.—In the same sense as כִּי־אֵין *so that there is not*, Jer. 2. 15; 9. 9, Zeph. 3. 6. In other cases = *without* Job 4. 20; 6. 6; 24. 8.—The form בלי־ once with adj., 1 S. 20. 26 *not clean*. With noun, Is. 14. 6 *without* cessation; suff. 1 S. 2. 2, Hos. 13. 4 *except* me, thee.

Rem. 6. The neg. without being repeated often exerts its force over a succeeding clause, 1 S. 2. 3, Nu. 23. 19, Is. 23. 4; 28. 27; 38. 18, Mic. 7. 1, Ps. 9. 19; 44. 19, Pr. 30. 3.

THE CONDITIONAL SENTENCE

§ 129. The conditional sent. is compound, consisting of two clauses, the former stating the supposition, and the second the result dependent upon it (the answer to the supposition). Conditional sentences may be nominal or verbal, or partly nominal and partly verbal. The apodosis, in particular, may assume many forms.

In conditional sentences the verbal form will be used which would have been used if the sentence had been direct. The verbal forms vary according as the mind presents to itself the condition as fulfilled and actual (perf.), or to be fulfilled, and merely possible (impf.). In ordinary speech the impf. is most common both in the protasis and apodosis, but the mind may present to itself the condition as realised, in which case the perf. is used. This happens particularly in animated speech, and in the higher style. And, naturally,

when the condition is conceived as realised and actual, the result depending on it may appear carried with it, so that two perfs. may be used.

The conditional particles are chiefly **אם** *if*, **כִּי** *when, if*, *supposing that*, **לִי** *if*; less common **אֲשֶׁר** *when, if*, and **הֵן** *if*; *neg.* **לֹא** *אם*, **אֵין** *אם* *if not*, **לֹא־לֵא** *if not, unless*. These may be strengthened by other particles, **גַּם** *אם*, **כִּי**, **כִּי** *אם* (*גם אם* rare, Eccl. 8. 17).

§ 130. (a) When the supposition expresses a real contingency of any degree of possibility, the most common form is impf. in prot. and vav conv. perf. or simple impf. in apod., the impf. having any of the shades of sense proper to it (§ 43 *seq.*). The impf. must be used in apod. when the verbal form cannot stand first in the clause, as in a neg. sent., or when apod. precedes the protasis, cf. Am. 9. 2-4.—Jud. 4. 8 **אִלּוּ** *אם תֵּלְכִי עִמִּי וְהִלַּכְתִּי וְאִם־לֹא תֵלְכִי לֹא אֵלְכָה* *if thou wilt go with me I will go, but if thou wilt not go with me I will not go.* 2 K. 4. 29 **אִם** *תִּמְצָא־אִישׁ לֹא תִבְרַכְנּוּ* *if thou meetest anyone thou shalt not salute him.* Gen. 18. 28 **לֹא** *אֲשַׁחֲתִי אִם־אֶמְצָא* *I will not destroy if I find.* 13. 16 **אִם** *יִכְבֵּל אִישׁ לִמְנוֹת . . . גַּם זֶרַעַה וּמִנָּה* *if one could count the dust, thy seed also might be counted.* Of course a ptcip. may take the place of impf., Gen. 43. 4, 5 **אִם־יִשְׁלַח** *אִם־יִשְׁלַח מִשְׁלַח לֹא נֵרְדָה* *if thou wilt let go our brother we will go down, but if thou wilt not let him go, &c.* Gen. 24. 42, Ex. 8. 17, Jud. 6. 36, 37, 1 S. 19. 11. So without **יֵשׁ** Deu. 5. 22, Jud. 9. 15; 11. 9, 1 S. 6. 3; 7. 3, 1 K. 21. 6, 2 K. 10. 6. But the prot. may be a purely nominal sent., and the apod. may take almost any form; 1 K. 18. 21 **אִם** *יְהוָה הָאֱלֹהִים לָנוּ אַחֲרָיו* *if Jehovah be God, follow him*; Ex. 7. 27 **אִם** *מֵאֵן אָמְרָה הִנֵּה אֲנִכִּי נֹגֵף* *if thou refuse, behold, I will smite.* Gen. 42. 19; 44. 26, Ex. 1. 16; 21. 3, Jos. 17. 15, Jud. 6. 31, 2 K. 1. 10; 10. 6, Mal. 1. 6.

(b) Perf. in prot.—The mind may conceive or imagine the condition as realised and actual, in which case perf. stands in prot. with the same apod. as in (a): Jud. 16. 17 **אם גלחתי וסר כחי** *if I be shaved my strength will depart*; 2 S. 15. 33 **אם עברת אתי והיית עלי למשא** *if thou go on with me thou shalt be a burden to me*. Comp. Gen. 43. 9 with 42. 37. Deu. 32. 41, 2 K. 7. 4, Is. 4. 4; 16. 12, Mic. 5. 7, Jer. 14. 18; 23. 22; 37. 10; 49. 9, Obad. 5, Job 7. 4; 10. 14; 11. 13; 21. 6, Ru. 1. 12. Comparison of cases like Lev. 13. 53, 56, 57 shows that the use of perf. or impf. is merely a matter of mental conception. Comp. Lev. 17. 4 with 9, Num. 30. 6 with 9. Job 17. 13, 14. Probably the difference of use had become a mere matter of style, although the perf. has in it something more forcible and lively. Cf. Job 31 throughout.

In many cases the supposition refers to an actual past *fact* anterior to the speaker's position, or to the main action spoken of; or refers to something which shall have come to light through inquiry or inspection. In all such cases the *perf.* will be used in the protasis. 1 S. 26. 19 **אם י' הקיף ירח** *if Je. has set thee on, let him smell* an offering (=if it be Je. that has); Jud. 9. 19 **אם באמת עשיתם שמחו** *if ye have dealt justly, rejoice*. Ex. 22. 1, 2 **אם... ימצא הגנב** *if the thief be found in the act... if the sun have risen, &c.* Deu. 17. 2, 3 **אם ימצא איש אשר יעשה** *if a man be found who does evil... and has gone and served* (having gone). With Ex. 22. 2 cf. 21. 36 (אוי). Lev. 4. 23; 5. 1, Nu. 5. 19, 20, 27; 15. 24; 22. 20, Deu. 22. 20, 21, 1 S. 21. 5, Is. 28. 25, Am. 3. 3, 4; 7. 2, Ps. 41. 7; 44. 21; 50. 18, Job 8. 4; 9. 15, 16; 31. 5, 9, 21, 24, 33; 34. 32.

Narratives of past frequentative actions are also often introduced by **אם** with perf. (§ 54, R. 1). Gen. 38. 9, Nu. 21. 9, Jud. 2. 18; 6. 3. More rarely **אם** and impf., Gen. 31. 8, Ex. 40. 37.

(c) The protasis is often of considerable length, and has a tense-secution within itself which must be distinguished from the apod. of the whole sentence. This tense-secution is the usual one. Gen. 28. 20 **אִם יְהִיָּה א' עִמָּדִי וְשָׁמְרָנִי** *if God will be with me, and keep me, and give me, and I return . . . then shall Je. be my God.* Deu. 13. 2 **כִּי יָקוּם נָבִיא וְנָתַן אוֹת וּבָא הָאוֹת . . . לֹא תִשְׁמָע** *if a prophet shall arise and give a sign, and the sign come true . . . thou shalt not listen.* Nu. 5. 27 **אִם נִטְמָאָה וְהִתְמַעֵל** *if she has been defiled and trespassed . . . then shall come, &c.* Gen. 43. 9 (secution of fut. perf. of imagination is that of impf., § 51, R. 2); 46. 33, 34, Jud. 4. 20, 1 S. 1. 11; 12. 14, 15; 17. 9, 2 S. 15. 34, 1 K. 9. 6; 11. 38; 12. 7.

Rem. 1. Additional exx.—**אם** and impf. in prot., with vav perf. in apod.: Gen. 24. 8; 32. 9, Ex. 13. 13; 21. 5, 6; 21. 11, Nu. 21. 2, Jud. 14. 12, 13; 21. 21, 1 S. 12. 15; 20. 6, 1 K. 6. 12; coh. after **אם** Job 16. 6. With impf. in apod.: Gen. 30. 31; 42. 37, Ex. 20. 25, 1 S. 12. 25, 1 K. 1. 52, Is. 1. 18–20; 7. 9; 10. 22, Am. 5. 22; 9. 2–4, Ps. 50. 12. With **כי** in prot.: Gen. 32. 18; 46. 33, Ex. 21. 2, 7, 20, 22, 26, 28; 22. 4, 6, 9, Deu. 13. 13; 15. 16; 19. 16 *seq.*, Josh. 8. 5, 1 S. 20. 13, 2 S. 7. 12, 1 K. 8. 46, 2 K. 18. 22, Jer. 23. 33, Hos. 9. 16, Ps. 23. 4; 37. 24; 75. 3, Job 7. 13. With **אשר**, Lev. 4. 22, Josh. 4. 21, 1 K. 8. 31.—Various forms of apod.: Gen. 4. 7; 24. 49; 27. 46; 30. 1; 31. 50, Ex. 8. 17; 10. 4; 33. 15, Jud. 9. 15, 1 S. 19. 11; 20. 7, 21; 21. 10, Is. 1. 15; 43. 2, Jer. 26. 15, Ps. 139. 8, Ex. 8. 22 (**וְהָיָה** in prot.).

Rem. 2. Impf. with simple vav in apod. is less common, Gen. 13. 9, Josh. 20. 5.

Rem. 3. The prot. is often strengthened by inf. abs., but only with **אם** and impf., not with **כי** nor with perf. Ex. 21. 5; 22. 3, 11, 12, 16, Nu. 21. 2, Deu. 8. 19, Jud. 11. 30, 1 S. 1. 11; 20. 6, 7, 9, 21 (§ 86). So with **וְהָיָה** Is. 54. 15. The **אם** may be strengthened by **כי**.—Inf. abs.

with perf. after **לֹא** 1 S. 14. 30.—The apod. is also many times strengthened by **כִּי**, Is. 7. 9, Jer. 22. 24.

Rem. 4. Instead of the natural calm apod. with vav perf. or impf. the more animated perf. (of certainty, § 41) may occur, expressing the immediateness or certainty of the result; 1 S. 2. 16 **וְאִם-לֹא לִקְחָתִי** and if not, *I will take it*. Nu. 32. 23, Jud. 15. 7, Job 20. 14, Ps. 127. 1. Comp. vav conv. impf., Ps. 59. 16, Job 19. 18. Two perfs. Pr. 9. 12; with **כִּי־אֲשֶׁר** Gen. 43. 14, Est. 4. 16; cf. Mic. 7. 8.—Cases like Nu. 16. 29, 1 S. 6. 9, 1 K. 22. 28 are different, being elliptical. 1 S. 6. 9 if it go up by Beth. **הוּא עָשָׂה** *he has done it* = ye shall know *that he*, &c.; cf. next clause.

Rem. 5. The conditional particle usually stands first, the order being, particle, verb, subj.; but words may come between part. and verb if emphatic, and oftener with **אִם** than **כִּי**. In the casuistry of the Law (P) the *subj.* curiously precedes the particle in the principal clause. Lev. 4. 2 **נָפֵשׁ בִּרְחֻמָּהּ**, Lev. 5. 1, 4, 15; 7. 21; 12. 2; 13. 2 and often; Num. 9. 10; 27. 8; 30. 3, 4; cf. Ez. 14. 9, 13; 18. 5, 18; 33. 2, 6, 9. In subordinate clauses the usual order is found, Lev. 13. 42, &c. Comp. the older order Ex. 22. 4, 5, 6, 9, 13, and often; but cf. Is. 28. 15, 18, 1 K. 8. 37, Ps. 62. 11. In the group of Laws Ex. 21 *seq.* the principal supposition is made by **כִּי** and the subordinate details follow with **אִם** or **וְאִם**, Ex. 21. 2-5, 7-11, &c.

§ 131. Hypothetical sent.—Actions not realised in the past, or considered not realisable (or unlikely) in the pres. or fut. may be made the subject of supposition. In this case **לֹא** (**לֹא־אִלּוּ**) *if*, and **לֹא־אִלּוּ** (**לֹא־אִלּוּ**) *if not, unless*, are used. (a) In the case of past actions the perf. stands both in prot. and apod. (§ 39 d). Jud. 13. 23 **לֹא לִקַּח** *if he had wished to kill us he would not have taken*, 8. 19; Gen. 31. 42 **לֹא־אִלּוּ אֶלְהִי אָבִי הָיָה לִי כִּי עָתָה שְׁלַחְתָּנִי** *unless the God of my father had been for me, surely thou hadst sent me away empty*, 43. 10.—Nu. 22. 33 (*rd.* **לֹא־אִלּוּ**), Jud. 14. 18, 1 S. 14. 30 (apod. interrog.); 25. 34, 2 S. 2. 27, Is. 1. 9, Ps.

94. 17; 119. 92 (both nominal prot.); 106. 23. Nu. 22. 29 may be opt., or, *if there had been . . . I would have slain*. See Opt. sent.

(b) When supposition refers to pres. or fut. the apod. is usually impf., 2 S. 18. 12 **לֹא אָשַׁלַּח יָדַי . . . לֹא אֶנְכִּי שֶׁקֶל** *if I weighed 1000 shekels on my palms I would not put forth my hand*, 2 K. 3. 14; Deu. 32. 29 **לֹא יִשְׁכִּילוּ** *if they were wise they would perceive this*, Job 16. 4; Mic. 2. 11, Ps. 81. 14. 2 S. 19. 7 (nominal prot. and apod.).

Rem. 1. Ez. 14. 15 **לֹא אֶמְשַׁח**, just as **לֹא אֶמְשַׁח** Ps. 73. 15.—Ps. 44. 21 perhaps, *if we forgot would he not search?* Job 10. 14. Gen. 50. 15 **לֹא** impf., of action feared but deprecated. Deu. 32. 27 **לֹא** impf. in prot. may be action generalised in past, or extending into pres. Ps. 124. 1, 2 seems to approach the Ar. *laula*, *but for* with a noun; at anyrate the rel. here is not a conj. as in Aram. *ellu lo d*, *unless that*.

Rem. 2. The **אֲנִי עָמָה** in the apod., originally temporal, have become often merely logical. Both are good, Gen. 31. 42; 43. 10, 2 S. 2. 27, cf. Job 11. 15. 16, Pr. 2. 5. The **כִּי** strengthens, Job 8. 6; but in some cases this **כִּי** seems resumption of **כִּי** of oath, 1 S. 25. 34, 2 S. 2. 27. This kind of apod. occurs with no formal prot., the prot. having to be supplied from the connection; e.g. after neg., 1 S. 13. 13 *thou hast not kept*; (if thou hadst) *then he would have established*; or an interr., Job 3. 13 *why breasts that I should suck?* (if not) *then I should have lain down*; or a gerundive inf., 2 K. 13. 19 *percutiendum erat sexies*, *then thou wouldst have smitten* Aram. Ex. 9. 15, Job. 13. 19. This kind of apod. with **אֲנִי**, **כִּי אֲנִי** is common in Job.

§ 132. What is equivalent to a cond. sent. often occurs without any cond. particle. (a) An idiomatic sent. of this kind is made by vav conv. perf. both in prot. and apod. This is chiefly in subordinate clauses. Gen. 44. 22 **וְיָעֻב אֶת־אָבִיו וְיָמָת** *if he leave his father he will die* (lit., and he

will leave, and he will die). Ex. 4. 14 וְרָאָה וְשִׂמְחָה בְּלִבּוֹ *when he sees thee he will be glad* in his heart. Gen. 33. 13; 42. 38; 44. 4, 29, Ex. 16. 21, Nu. 14. 15; 23. 20, 1 S. 16. 2; 19. 3; 25. 31, 2 S. 13. 5, 1 K. 8. 30; 18. 10 (if they said No, he took an oath of them), 2 K. 7. 9, Is. 21. 7, Jer. 18. 4, 8; 20. 9, Pr. 3. 24. This vav perf. may have any of the senses proper to it, *e.g.* frequentative, Ex. 16. 21; 33. 10, 1 S. 14. 52, 1 K. 18. 10, Jer. 20. 9.—Of course if vav cannot be joined to the verb, imperf. will be used in either clause, Nu. 23. 20 וְיִבְרַךְ וְלֹא אֶשְׁיבֶנָּה *if he blesses I cannot reverse it*; 2 K. 18. 21 אֲשֶׁר יִסְמְךָ אִישׁ עָלָיו וּבֹא on which *if one lean it goes* into his hand. Deu. 22. 3, 1 S. 20. 13, Jos. 22. 18, Is. 29. 11, 12, Prov. 6. 22 (no *and* in apod.). More vigorously an imper. for second perf., 1 S. 29. 10.

(b) Two corresponding imper. often form a virtual cond. sent., Gen. 42. 18 עֲשׂוּ זֹאת וְחַיּוּ *this do and live* (if ye do, ye shall), Is. 8. 9 הִתְאַזְרוּ וְחִדְמוּ *though ye gird yourselves ye shall be broken*. Juss. or coh. may take place of imp., Gen. 30. 28, Is. 8. 10. Two juss. are less usual, Ps. 104. 20: 147. 18, Job 10. 16; 11. 17, cf. Is. 41. 28.

Rem. 1. In the case of two imper. of course both are expressions of the will of the speaker; he wills the first and he wills the second as the consequence of the first. Similarly in the case of two jussives (§ 64 *seq.*). It is only to our different manner of thought that a condition seems expressed.

Rem. 2. Such words as אֲשֶׁר *he-who, whoever*, מִי, אֲשֶׁר מִי *whoever*, and similar phrases form virtually conditional sentences, Jud. 1. 12; 6. 31, Mic. 3. 5. And the conj. *and* without any particle may introduce a cond. sent., *e.g.* with וְיֵשׁ, לֹא, עוֹד, &c. Jud. 6. 13 וְיֵשׁ י' עִמָּנִי *if then Je. be* with us. So 2 K. 10. 15 וְיֵשׁ *if it be* (a larger accent should be on first יֵשׁ). Similarly the neg. וְלֹא *if not*, 2 S. 13. 26, 2 K. 5. 17.—Is. 6. 13 וְעוֹד בָּהּ *if there be still in it* a tenth. 2 K. 7. 9 וְאֵינֶנּוּ מִחֲשִׁים. Cf. 2 S. 19. 8 וְיָצָא בִּי אֵינִי יָצָא.

But in lively speech aided by intonation almost any direct

form of expression without particles may be equivalent to what in other languages would be a conditional. 1. Impf.—Hos. 8. 12 נִחַשְׁבוּ אֲכַתְבֶּה . . . *though I wrote . . .* they would be considered; so Is. 26. 10. Ps. 139. 18 אֶסְפְּרֵם *were I to count them*; 141. 5 *should the righteous smite*; 104. 22, 27-30, Jud. 13. 12, Pr. 26. 26; two impf. Song 8. 1. Coh., Ps. 40. 6 אֲנִידָה *if I would declare*, Ps. 139. 8, 9, Job 19. 18. With הִנֵּה, 1 S. 9. 7 *behold we will go* (= if we go), Ex. 8. 22. —Cf. Ps. 46. 4; 109. 25; 146. 4, Is. 40. 30.

2. Perf.—Am. 3. 8 אֲרִיָּה שָׁאֵן *if the lion roars*. Job 7. 20 הֲטָאֲחִי *be it I have sinned*. Ps. 139. 18 *if I awake*. Pr. 26. 12 רְאִיָּה *seest thou*. Nu. 12. 14, Ps. 39. 12, Job 3. 25; 19. 4; 23. 10. With הִנֵּה, 2 S. 18. 11, Hos. 9. 6, Ez. 13. 12; 14. 22; 15. 4. And if perf. naturally also vav impf., Jer. 5. 22, Ps. 139. 11. Ex. 20. 25, Job 23. 13, Pr. 11. 2. Two perf., Pr. 18. 22, Mic. 7. 8.

3. The ptc.—Is. 48. 13 לֵרָא אֲנִי *if I call* they stand up. 2 S. 19. 8. Ptcp. with *art.* (or in consn.) *whoever*, 2 S. 14. 10, Gen. 9. 6, Ex. 21. 12, 16 and often. Frequently in Prov., e.g. 17. 13; 18. 13; 27. 14; 29. 21, &c. Particularly ptcp. with כָּל *all*; 1 S. 2. 13, Ex. 19. 12, Nu. 21. 8, Jud. 19. 30, 2 S. 2. 23, 2 K. 21. 12. With הִנֵּה 1 K. 20. 36, 2 K. 7. 2, Ex. 3. 13.

4. Inf. abs.—Pr. 25. 4, 5 הֲנֵּה סִינִים *if dross be removed*, 12. 7. Inf. cons. with prep., Pr. 10. 25 (2 S. 7. 14, 1 K. 8. 33, 35). Ps. 62. 10 בָּמֵאֲנִים לָעֹלֹת *to go up* (or, *at going up* = if they are put) upon the balance.

THE OPTATIVE SENTENCE

§ 133. The *wish* may be expressed by impf. (juss., coh.), 2 S. 18. 32 יִדְּוִי כְנֵעַר אֹיְבֵי אֲדֹנָי *may the enemies of my lord be as that young man*. With or without נָא, 2 S. 24. 14 נִפְלְאוּנָא *let us fall*; 1 S. 1. 23 יִקְּם י' דָּבָרוֹ *may Je. establish*. By imper., or (without cop.), Gen. 3. 14 אָרֹר אֶתְּךָ *mayest thou be cursed*, 12. 8 מוֹדַעַת זֹאת *may this be known*, 27. 13 אֲנִי וְעַבְדִּי *on me and my servant*.

§ 134. Opt. particles.—The common opt. part. is לו, less usually אם. The perf. or impf. will be used according to reference. Nu. 14. 2 לֹדְמָתֵנוּ בְּאֶרֶץ מִ' *would we had died* in the land of Egypt; Nu. 20. 3, Jos. 7. 7. Is. 63. 19 לֹא קָרַעְתָּ שָׁמַיִם *would thou hadst rent* (i.e. wouldst rend,—perf. caused by the importunity. So 48. 18—hardly a real past).—With impf., Gen. 17. 18 יִחְיֶה לוֹ יֵשׁ' *O that Ishmael might live*; Job 6. 2 לֹא שָׁקָל יִשְׁקָל בְּעָשִׂי *O that my trouble were weighed* (apod. כִּי עָתִידָהּ). With imper., Gen. 23. 13; ptc., Ps. 81. 14.—Ps. 139. 19 אִם תִּקְטֹל רָשָׁע *O that thou wouldst kill the wicked*. Ps. 81. 9; 95. 7; Pr. 24. 11.

§ 135. An interrog. sent. with מִי *who?* expresses a wish. 2 S. 23. 15 מִי יִשְׁקֶנִי מַיִם *O that I had water to drink!* (lit., who will let me drink!). Ps. 4. 7 מִי יֵרְאֵנוּ טוֹב *O that we saw some success!* Nu. 11. 4, 2 S. 15. 4, cf. Mal. 1. 10.—Particularly the phrase מִי יִתֵּן *who will give?* 2 S. 19. 1 מִי יִתֵּן מוֹתִי אֵנִי תַחֲתֶיהָ *would that I had died for thee!* Ex. 16. 3. With impf., Job 6. 8 מִי יִתֵּן תְּבוּאָה שְׁאֵלָתִי *O that my request might come!* Job 13. 5; 14. 13.

Rem. 1. The opt. sense of לו, אם, has arisen out of the conditional use; cf. Gen. 24. 42, Ex. 32. 32, where the transition is seen.

Rem. 2. A rare opt. part. is אֶחָלִי, אֶחָלִי (out of אֶחָ and לוֹ=לִי), 2 K. 5. 3, Ps. 119. 5 (אֶחָ in apod.).

Rem. 3. The consn. of מִי יִתֵּן varies. (1) One acc., Jud. 9. 29, Deu. 28. 67, Ps. 14. 7; 55. 7, Job 14. 4; 29. 2 (suff.), 31. 31, 35 (ptcp.). (2) Two acc., Nu. 11. 29, Jer. 8. 23; 9. 1 (verbs of *granting*, 2 acc. § 78, R. 1; unless the consn. be *who will set me in the wild*, (in) a lodge, as Jos. 15. 19, Jud. 1. 15 where אֶרֶץ might be acc. of place). (3) inf. cons. מִי יִתֵּן אֱלֹהֵי דָבָר *that God would speak* (anomalous order perhaps due to emph. on God). (4) Simple impf., Job 6. 8; 13. 5; 14. 13; impf. with vav, Job 19. 23; vav conv. perf., Deu. 5. 26

O that this mind of theirs might be to them (always), to fear, &c. With perf. Job 23. 3 (stative v.).

CONJUNCTIVE SENTENCE

§ 136. The uses of the conjunction *and* are various. On vav conv., § 46 *seq.* On vav of purpose after imper. &c., § 64 *seq.* On vav apod. in conditional sent., § 130 *seq.*; after *casus pendens*, &c., § 50, 56. On various senses of vav in circumstantial cl., § 137. On vav of equation, § 151.

The conjunc. vav, used to connect words, sometimes stands before each when there is a number of them: Gen. 20. 14; 24. 35, Deu. 12. 18; 14. 5, Jos. 7. 24, 1 S. 13. 20, Hos. 2. 20, 21, Jer. 42. 1; or only with the concluding words of a series, Gen. 13. 2, 2 K. 23. 5, *e.g.* with the last of three; or only with second, Deu. 29. 22, Job 42. 9; or sometimes the words are disposed in pairs, Hos. 2. 7.

Both . . . and is expressed by *גַּם . . . גַּם* or *וְגַם . . . גַּם*. Gen. 24. 25 *גַּם-מִסְפּוֹא גַּם-תֶּבֶן* *both* straw *and* provender. Or with several words, 43. 8 *גַּם-אֲנַחְנוּ גַּם-אַתָּה גַּם טַפֵּנוּ* *both* we *and* thou *and* our children. Jud. 8. 22.—1 S. 2. 26 *גַּם עַםִי* *both* with Je. *and* with men.—Gen. 44. 16; 47. 3, 19, Nu. 18. 3, Zeph. 2. 14.—Gen. 24. 44, 1 S. 12. 14; 26. 25. When influenced by a *neg.* this *both . . . and* becomes *neither . . . nor*, Nu. 23. 25, 1 S. 20. 27; 21. 9, 1 K. 3. 26, cf. 1 S. 16. 8 *neither* this one, &c. Less commonly and mainly later *וְ . . . וְ* is *both . . . and*. Ps. 76. 7 *וְרָכָב וְסוּסִים* *both* chariot *and* horse are sunk into sleep. Nu. 9. 14, Jer. 32. 20 *both* in Isr. *and*, &c., Dan. 8. 13, Job 34. 29.

Rem. 1. For the various uses of *and* the Lexicon must be consulted. (a) It occasionally has the sense of *also*, Hos. 8. 6 *וְהָיָה*, 2 S. 1. 23 *also* in their death.

(b) There is a dislike to begin a sentence without *and*, hence even Books are commenced with it, Ex. 1. 1, Ru. 1. 1. Hence also speeches begin with it. Jos. 22. 28

וְנֹאמַר וְהָיָה and we said, *It shall happen*. Jer. 9. 21, so probably Is. 2. 2.

(c) The *and* has a sort of exegetical force, with a certain emphasis on the word that explains, Ps. 74. 11 thy hand *and* (even) thy right hand. Ps. 85. 9 to his people *and* to his saints. Zech. 9. 9 *and* on a colt. Ps. 72. 12 the poor *and he that* (*i.e.* who) has no helper. Often with the sense *and that*, Am. 3. 11 a foe וְסָבִיב *and that* round about the land; 4. 10 *and that* into your nostrils. Jud. 7. 22, Is. 57. 11, Jer. 15. 13, Zech. 7. 5, Neh. 8. 13, 1 Chr. 9. 27, 2 Chr. 29. 27, Ecc. 8. 2. Comp. 2 S. 13. 20 וְשִׁמְמָהּ, Ps. 68. 10 וְנִלְאָה, Lam. 3. 26 וְדוֹמָם *and that* in silence. Somewhat different 2 S. 3. 39 וְיִשָּׁח מֶלֶךְ though anointed king.

(d) The vav is common to introduce what is consequential or follows from what precedes, *so, then, e.g.* with imper. Jud. 8. 24 I will make a request וְהִנְרִלִּי Give me, &c. 2 K. 4. 41; 7. 13, Nu. 9. 2, Ez. 18. 32, Ps. 45. 12 *worship him*. Cf. Salkinson Matt. 8. 3 I will, וְטָהַר *be thou clean*, which is better than the bare טָהַר of Del.—Particularly in dialogue the vav attaches to something said (or understood) with various shades of sense, often introducing an interrogation. Jud. 6. 13 the Lord is with thee; וְיֵשׁ אִי עִמָּנִי וְלִפָּהּ *If Je. be with us, Why . . . ?* Ex. 2. 20 וְאַיִי *Where is he ?* Nu. 12. 14; 20. 3, 1 S. 10. 12; 15. 14, 2 S. 18. 11, 12, 23; 24. 3, 1 K. 2. 22, 2 K. 1. 10; 2. 9; 7. 19. Peculiar 2 S. 15. 34 עָבֵר וְאֲנִי מִצָּח וְאֲבִיר *thy father's servant—that was I formerly, &c.* In the specimens of letters preserved, the salutation and compliments appear omitted, and the letter begins וְעַתָּה *and now*, 2 K. 5. 6; 10. 2, as Ar. 'amma ba'du.

CIRCUMSTANTIAL CLAUSE

§ 137. The cir. cl. expresses some circumstance or concomitant of the principal action or statement. Such a circumstance will generally be concerning the chief subject (whether gramm. subj. or obj.) of the main action, but the subj. of cir. cl. may be different, provided what is said of it be circumstantial of the main action—whether modal of it or contemporaneous with it.

The cir. cl. differs from acc. of condition (§ 70) in being a proposition. It forms a real predication, subordinate to the principal sent. in meaning but co-ordinate in construction. Though often corresponding to the classical absolute cases the construction is different.

The cir. cl. may be nominal or verbal, though it is chiefly nominal, and even when verbal the order of words is that of the nominal sent. (§ 103). In such a clause the subj. is naturally prominent, hence it stands first, the order being—*vav, subj., pred.* This simple *vav* may need to be rendered variously, as *if, while, when, seeing, though*, with a verb, or *with* before a noun. Besides the *and* a pron. referring back to the subj. of the principal sent. usually connects the clauses (see exx. below). Occasionally the subj. is repeated from the main clause, Deu. 9. 15 *and the mountain*, Gen. 18. 17, 18, Jud. 8. 11, 1 K. 8. 14.

§ 138. (a) The cir. cl. may be nominal. Gen. 11. 4 **נִבְנֶה** let us build a tower *with its head* in the heavens. 24. 15 behold Rebecca **יָצְאת וְכִדָּה עַל־שִׁכְמָהּ** coming out *with her pitcher* on her shoulder (lit. *and her pitcher was*, &c.). 1 S. 18. 23 **הִנֵּקְלָה הִתְחַתֵּן בְּפִלֶּךָ וְאֲנֹכִי** is it a light thing to be son-in-law of the king *when I am a poor man?* Jer. 2. 37 **תֵּצֵא יָדְיָךְ עַל־רֹאשְׁךָ** thou shalt come out *with thy hands upon thy head*. Gen. 18. 12, 27; 20. 3; 24. 10; 37. 2; 44. 26, 30, Jos. 17. 14, Jud. 19. 27, Hos. 6. 4, Jer. 2. 11, Am. 3. 4-6.

(b) Naturally the graphic ptc. is much used in such descriptive clauses. Is. 6. 1 I saw Adonai sitting **וְשָׁבַעוּ** *with his train filling* the temple. 1 S. 4. 12 **וַיֵּרָץ אִישׁ וּמִדְּיוֹ קָרְעִים** there ran a man *with his garments rent*. Gen. 15. 2 **מִהִתְתַּלֵּלִי וְאֲנֹכִי הוֹלֵךְ עֲרִירִי** *shall I go childless?* Is. 53. 7 **נֶגֶשׁ וְהוּא נִעְנֶה** he was *though he was submissive*; cf. v. 12 *though* (while) **וְהוּא כְּיֶלֶד קָטָן לִידָם** *little child leading them*. Gen. 14. 13;

18. 1, 8, 10; 19. 1; 25. 26; 28. 12; 32. 32; 44. 14, Jud. 3. 20; 4. 1; 6. 11; 13. 9, 20, 1 S. 10. 5; 22. 6, 1 K. 1. 48; 22. 10, Is. 49. 21; 60. 11, Nah. 2. 8.

(c) The cir. cl. may be verbal with subj. first. Gen. 24. 56 **אֶל־תְּאַחַרְוּ אֹתִי בְּיָהוּדָה הַצֵּלִים דִּרְבִּי** delay me not *when Je. has prospered* my journey. 1 K. 1. 41 the guests heard **וְהֵם כָּלוּ לֶאֱכֹל** as they had just finished dinner. Gen. 26. 27 why are ye come to me **וְאַתֶּם שֹׂנְאֵתֶם אֹתִי** when ye hate me? Ru. 1. 21. Jud. 16. 31 *he having judged*.—Gen. 18. 13; 24. 31, Ex. 33. 12, Jud. 4. 21; 8. 11, Jer. 14. 15. Gen. 34. 5, Am. 3. 4–6.

§ 139. Small emphatic words like negatives may precede the subj., e.g. in the frequent **וְלֹא יָדְעוּ** *unawares* (lit. and they, &c., do not know), Is. 47. 11, Job 9. 5, cf. 24. 22, Ps. 35. 8, Pr. 5. 6. So frequently with **וְאֵין**, Is. 17. 2 **וְאֵין מִתְרִיד** they shall lie down, *none making them afraid*, Lev. 26. 6. Is. 13. 14 **וְאֵין מִקְבֵּץ**, Jer. 9. 21 **וְאֵין מֵאֶסֶף**, 4. 4, 2 K. 9. 10, Pr. 28. 1, Is. 45. 4, 5, cf. Pr. 3. 28. In particular, it is characteristic to place the pred., when a prep. with suff., or a prep. with its complement, before the subj. Jud. 3. 16 **וַיַּעַשׂ חֶרֶב וְלָהּ שְׁנֵי פִיּוֹת** he made a dagger *having two edges*. 2 S. 16. 1 a pair of saddled asses **וַיַּעֲלֵיהֶם מֵאֲתָנִים** *with 200 loaves upon them*. Is. 6. 6 **וַיֵּצֵא אֶחָד מֵן הַשָּׁרָפִים** there flew one of the S. *with a hot stone in his hand*. 2 S. 20. 8, Ez. 40. 2, Am. 7. 7, Zech. 2. 5. But also in other cases, Ps. 60. 13 **וְשֹׁאֵן תְּשׁוּעַת אָדָם** *for vain is the help of man*. But cf. Ps. 149. 6.

Rem. 1. The nominal sent. seems in certain cases inverted, pred. standing first, particularly in statements of weight, measure, &c. Gen. 24. 22 he took a nose ring **בָּקַע מִשְׁקָלוֹ** *its weight a beka*. Jud. 3. 16 he made a dagger **נִמְדָּה אָרְפָּהּ** *its length a cubit*. The general rule in the nominal sent. is that the determined word is subj.; if both be determined the more fully determined is subj. Cf. § 103.

The view of pred. and subj. was perhaps not always the same as ours, cf. Amr, Mu'all. 1. 31.

§ 140. The cir. cl., however, is frequently introduced without *and*. Ex. 12. 11 **וְהָאֵכְלוּ אֹתוֹ מֵתְיֹכֶם חֲגִירִים** ye shall eat it *with your loins girt*. Jer. 30. 6 **מִדּוֹעַ רְאִיתִי** why see I every man *with his hands upon his loins?* Gen. 12. 8 **וַיִּשׁ אֶת־הַאֹהֶלָה בֵּית־אֵל מִיָּם** he pitched his tent, *Bethel being on the west*. 32. 12 **פָּרְדּוּא פֶּן־יָבוֹא וְהִכֵּנִי אִם עַל־בָּנַי** lest he come and smite me, *mother with children*. Deu. 5. 4 **פָּנִים בְּפָנִים בָּרְפָּאִים דָּבָר** face to face he spoke. Gen. 32. 31, Jud. 6. 22, Nu. 12. 8 *mouth to mouth*, Jer. 32. 4, 1 S. 26. 13, Jud. 15. 8, Is. 30. 33; 59. 19.

Especially with shortened expressions. 2 S. 18. 14 **בָּלֵב עֲדָנּוּ דָּוִד** into the heart of Absalom *when still alive*. Ex. 22. 9, 13 **וַיָּמָת . . . אֵין רֹאָה** and it die, *none seeing it*, Am. 5. 2, and often, as Ex. 21. 11 **אֵין כֶּסֶף** *without money*. Is. 47. 1 *throneless*, Jer. 2. 32 *numberless*. Hos. 3. 4; 7. 11. Ps. 88. 5. Gen. 43. 3, 5.

Rem. 1. It is possible that such phrases as *face to face*, **אִפִּים אֶרְצָה** *with face to the ground* Gen. 19 1, *mouth to mouth* and the like, may now be adverbial acc. Originally at any rate they were real propositions, *face was to face*, *faces were groundwards*, &c. So Ar. says, I spoke to him *fūhu* (nom.) *'ila fiyya*, *his mouth (was) to my mouth*; but also *fāhu* (acc.) *'ila fiyya*, *with his mouth to my mouth*. Similarly in Gen. 43. 3 **בְּלִי אֶחָיךְ אֶחָיךְ**, **בְּלִי** is a conj., not a prep., *except your brother be*, &c.

§ 141. The subordinate character of the cir. cl. is generally shown by its place *after* the principal sent. In some cases, however, the concomitant event is placed first, with the effect of greater vividness. Gen. 42. 35 **וַיִּהְיֶה הֵם כֹּרֵיָם . . . וְהִנֵּה** and it was, *they were emptying* their sacks, *and behold*, &c., *i.e.* as they were emptying, behold. 15. 17 **וַיִּהְיֶה הַשָּׁמֶשׁ בָּאָה**

וַהֲנִיָּהּ and it was, *the sun had gone down, and behold, i.e. the sun having gone down.* 2 K. 2. 11; 8. 5; 13. 21; 19. 37; 20. 4, 1 S. 23. 26; 25. 20 (וַהֲנִיָּהּ = וַהֲנִיָּהּ, so 2 S. 6. 16), 1 K. 18. 7; 20. 39, 40. In ref. to fut. 1 K. 18. 12.

The relation of the two events (concomitant and principal) to one another is still more vividly expressed when the clauses containing them are placed parallel to one another, with no introductory formula like *and it was*. Gen. 44. 3 וַהֲנִיָּהּ אֲנִי וְהָאֲנָשִׁים שָׁלְחוּ *the morning broke, and the men were let go, i.e. when the morning broke (had broken) the men, &c.* 1 S. 9. 27 וַהֲנִיָּהּ וְיָרְדִים וְשָׁמוּאֵל אָמַר *as they were coming down S. said.* Gen. 29. 9 בָּאָה וְרָחֵל מְדַבֵּר *as he was still speaking R. came.* Particularly when the subj. of both clauses is the same. Jud. 18. 3 הָיָה עַם-בֵּית מִיכָה *as they were at the house of Mic. they recognised.* Gen. 38. 25, 1 S. 9. 11.

Rem. 1. In some cases the accentuation wrongly makes the following noun or pron. subj. to the introductory וַהֲנִיָּהּ, e.g. 2 K. 20. 4, 1 K. 20. 40, Gen. 24. 15, 1 S. 7. 10, 1 K. 18. 7; other passages show that וַהֲנִיָּהּ is impersonal, 1 S. 25. 20, 2 K. 13. 20, 21, cf. 19. 37; 2 S. 13. 30.

Rem. 2. The construction is the same with or without the introductory formula. The second clause in the balanced sent. always begins with *vav*, the first most commonly without. It is the first cl. that to our modes of thought appears circumstantial. 1. When the first cl. has a perf. the two events were contemporaneous or the *circumstance* had *just* occurred when the main event happened. 2. When the first has a ptcp. or a nominal sent. equivalent, the main event occurred during the action expressed by the ptcp. 3. When both clauses have ptcp. the two actions, main and subordinate, were going on simultaneously. Some ex. of perf. in first cl.: Gen. 19. 23, cf. 27. 30 for a more precise way of stating that the circumstance had *jusi* happened (cf. Jud. 7. 19). Gen. 24. 15; 44. 3, 4, Ex. 10. 13, Jos.

2. 8 (טום with impf. = perf., Gen. 24. 15), Jud. 3. 24; 15. 14; 18. 22, 1 S. 9. 5; 20. 36, 41, 2 S. 2. 24; 6. 16; 17. 24, 2 K. 20. 4. Some ex. of ptcp. in first cl.: Jud. 19. 22 (11), 1 S. 7. 10; 9. 14, 27; 17. 23; 23. 26; 25. 20, 2 S. 13. 30; 20. 8, 1 K. 1. 14, 22; 14. 17 (? or, ptcp. = perf.); 18. 7; 20. 39, 40, 2 K. 2. 11, 23; 4. 5; 8. 5; 9. 25; 13. 21; 19. 37. With עור Gen. 29. 9, 1 K. 1. 14, 22, 42, 2 K. 6. 33, cf. Job 1. 16-18.—In 1 K. 13. 20 the consn. is unusual יִשְׁבִּים וַיְהִי יָבֵר, cf. the usual one 2 K. 20. 4.

Rem. 3. On the use of perf. in attributive and circ. clauses where other languages would use ptcp. cf. § 41, R. 3; on similar use of impf. § 44, R. 3. The impf. is much used in circ. cl., cf. Nu. 14. 3, 1 S. 18. 5 went out *prospering*, Is. 3. 26 *sitting* on the ground, 5. 11 wine *inflaming* them, Jer. 4. 30 *beautifying thyself*, Ps. 50. 20 sateest *speaking*, Job 16. 8 *answering* to my face. The finite tense must be used with *neg.*, Lev. 1. 17 *not dividing*, Job 29. 24; 31. 34 *not going out*. In Ar. the circumstantial impf. may express an accompanying action of the subj. or one purposed by him, and Job 24. 14 יִקְטֹל עֵינִי seems = *to kill*, lit. he will kill. Perhaps 30. 28 is rather, I stand up *crying out*, cf. Ps. 88. 11; 102. 14. See § 82.

Obs.—The use of this *and* of circumstance is common in language.

And shall the figure of God's majesty
Be judged, and he himself not present!
How can ye chaunt, ye little birds,
An' I sae weary, fu' o' care!
Played me sic a trick,
An' me the El'r's dochter!

RELATIVE SENTENCE

§ 142. The rel. sent. may be nominal or verbal, *e.g.* Deu. 1. 4 the Amorite **אֲשֶׁר יָשָׁב בְּחֶשְׁבֹן** *who dwelt*. The Engl. relative sentence embraces various kinds of sentences, as—
(a) the proper rel. sent., Gen. 18. 8 he took **בְּנֵה־בָקָר אֲשֶׁר עָשָׂה** *the calf which he had made ready*, in which the ante-

cedent is determined; and (b) the attributive or descriptive sent., as Gen. 49. 27 Benj. is **וְאֵבֶר יִמְרָה** *a wolf which ravins* (a ravining w.), in which the antecedent is indefinite. In the former class of sentences the word **אֲשֶׁר** is expressed, in the descriptive and circumstantial sentences it is omitted. But the language does not strictly adhere to either side of the rule, e.g. Jer. 13. 20 **אֵיזָה הָעֵדָר נְתַן לָךְ** where is *the* flock *that* was committed to thee? Ex. 18. 20. The omission of **אֲשֶׁר** where it should stand occurs mostly in poetry and elevated style. On omission of retrospective pron. cf. § 9 *seq.* In the following cases of omission of **אֲשֶׁר** it can be noted whether the omission be according to the rule *a*, *b*, above, or not.

§ 143. When the antecedent is expressed.—The **אֲשֶׁר** may be omitted—(a) When the retrospective pron. is subj., and whether this pron. be expressed (implied in the verb) or not. Deu. 32. 15 **וַיַּשׁ אֱלֹהִים עָשָׂהוּ** he forsook God *who made him*; v. 17 new gods *which* had lately come. Jer. 13. 20; 20. 11; 31. 25, Is. 10. 3, 24; 30. 5, 6; 40. 20; 55. 13; 56. 2, and often in second half of Is., Mic. 2. 10, Song 1. 3, Zeph. 3. 17, Job 31. 12. Particularly in comparisons, Jer. 14. 8, 9; 23. 29; 31. 18, Hos. 6. 3; 11. 10, Ps. 38. 14; 42. 2; 49. 13; 83. 15; 125. 1, Job 7. 2; 11. 16, Lam. 3. 1, Hab. 2. 14.—So in nominal sent., Jer. 5. 15 **גֹּי אֲנִינָה הוּא** *a nation which is ancient*. Gen. 15. 13 **בְּאֶרֶץ לֹא לָהֶם** in a land *which is not theirs*. Gen. 39. 4, cf. v. 5, Hab. 1. 6, Ps. 58. 5, Pr. 26. 17.

(b) When the retrosp. pron. is obj., whether it be expressed or not. Deu. 32. 17 **לֹא יָדְעוּ אֱלֹהִים** gods *whom* they knew not, cf. Jer. 44. 3. Is. 42. 16 **בְּדֶרֶךְ לֹא יָדְעוּ** in a way *which* they know not. Mic. 7. 1, Is. 6. 6; 15. 7; 55. 5, Ps. 9. 16; 18. 44; 118. 22, Job 21. 27. And in comparisons; Nu. 24. 6 **כַּאֲהָלִים נִטַּע יְהוָה** like aloes *which* Je. has planted. Jer. 23. 9, Ps. 109. 19, Job 13. 28.

(c) When the retrosp. pron. is gen. by noun or prep.; Jer. 5. 15 **לֹא יֵדְעוּ לְשׁוֹנוֹ** a people *whose speech* thou shalt not understand. 2. 6 **אֵשׁ בְּהָ עָבַר לֹא עָבַר** *through which* no one passed. Ps. 49. 14 **זֶה דְּרֹכָם כָּסֹל לָמוֹ** this is their fate *who are confident*. Deu. 32. 37, Ex. 18. 20, Ps. 32. 2 with Jer. 17. 7, Job 3. 15. With omission of retrosp. pron., Is. 51. 1 **הַצּוּר הַצֵּבֶתֶם** the rock *out of which* ye were hewn, cf. Job 38. 26.

§ 144. When **אֲשֶׁר** means *he-who*, &c., § 10.—In this case **אֲשֶׁר** may also be omitted. Is. 41. 24 **תּוֹעֵבָה יִבְחַר בְּכֶם** an abomination is *he-who* chooses you. Nu. 23. 8 **מָה אֶקְבֹּל** *how shall I curse him-whom* God has not cursed! (next clause without pron.). Ps. 12. 6 **אֲשִׁית בְּיָשׁוּעַ** I will set in safety *him-whom* they snort at, Is. 41. 2, 25.—Jer. 2. 8 **אֲחֵרֵי לֹא־יִעֲלִי הֶלְכִי** after *those-which* profit not they have gone, cf. v. 11. Ex. 4. 13 **שְׁלַח בְּיָדְךָ** send *through* (by the hand of) *him-whom* thou wilt send. Is. 65. 1 **נִדְרַשְׁתִּי לְלוֹא שְׂאֵלִי** I was to be inquired of *by them-that* asked not, Jer. 2. 11.—Ps. 35. 15; 65. 5; 81. 6, Job 24. 19; 34. 32, 1 Chr. 15. 12, 2 Chr. 1. 4, Jer. 8. 13, 2 Chr. 16. 9, Ps. 144. 2, Song 8. 5 *she that bore*. Lam. 1. 14 **בְּיָדַי לֹא אוּכַל** the hands of *those-whom* I cannot withstand.

Rem. 1. Such cases as 1 S. 10. 11 **מַה־זֶּה הָיָה**, 1 K. 13. 12 **מַה־זֶּה הָיָה** are probably to be construed: what is this *which* has happened? which is the way *that* he went? but in usage **אֲשֶׁר** is omitted; cf. Jud. 8. 1, Gen. 3. 13, 2 K. 3. 8. So usually Ar. *ma dha* what? The same consn. also in **מִי הוּא**, &c., with omission of **אֲשֶׁר**, cf. 1 S. 26. 14, Job 4. 7; 13. 19, Is. 50. 9.

Rem. 2. Words of *time*, *place*, and occasionally of *manner*, are apt to be put in cons. state before a clause, which takes the place of a *gen.*, **אֲשֶׁר** being frequently omitted. See the exx. § 25.

Rem. 3. Phrases like: a man, *whose name* was Job, are

usually made thus : **אִישׁ וְשָׂמוֹ אִיּוֹב** 1 S. 1. 1; 9. 1. 2; 17. 12, 2 S. 3. 7, &c.; but occasionally **אִיּוֹב שָׂמוֹ**, a transposed descriptive sentence; Job 1. 1, 1 S. 17. 4, 23, 2 S. 20, 21. 1 K. 13. 2, Zech. 6. 12. The antecedent is indefinite (1 S. 17. 4, 23 is doubtful owing to the obscurity of **אִישׁ הַבְּנִים**), and **אִשֶּׁר** seems nowhere expressed, though after a def. antecedent it might be, cf. Dan. 10. 1, and in Aram. 2. 26; 4. 5.—In cases of identification, as Gen. 14. 2, 8 Bela, *which* is Zoar, the usage is **בְּלָעַ הַיֶּרֶחַ**, cf. *vs.* 3, 17, and often. Similarly with persons, Jud. 7. 1, &c.—On the other hand, in giving the geographical position of a place **אִשֶּׁר** is used. Gen. 33. 18; 50. 10, 11, Jud. 18. 28, 1 S. 17. 1, 1 K. 15. 27, 1 Chr. 13. 6.

Rem. 4. The **אִשֶּׁר** is sometimes omitted with *and* and a verb. Mal. 2. 16 **וְכַסֵּה** *and* (I hate) *him-who* covers. Is. 57. 3 **וְהַזֵּנָה** (seed of an adulterer) *and of her-who* committed whoredom. Am. 6. 1 **וּבְאֵי** *and they-to-whom* the house of Is. comes (freq.).

Rem. 5. Some instances of omission of **אִשֶּׁר** in later prose are, Ezr. 1. 5, Neh. 8. 10, 1 Chr. 15. 12; 29. 3, 2 Chr. 1. 4; 16. 9; 20. 22; 30. 19.—In 2 K. 25. 10 *rd.* prep. **אֶת** before **לְב** with Jer. 52. 14; and 2 Chr. 34. 22 *rd.* **אֶמֶר** after rel.

Rem. 6. The text Zeph. 3. 18 reads: those sorrowing far away from the assembly will I gather, which (they) are of thee, (thou) on whom reproach lay heavy (lit. was a burden). Well. suggests **כִּשְׂמָת . . . חִרְפָּה** *so that no reproach be taken up* against her.

TEMPORAL SENTENCE

§ 145. 1. The prep. (many of which are nouns in cons. state), *e.g.* **ב**, **ל**, **בְּ**, **לְפָנַי**, **אַחֲרַי**, **עַד**, &c., are joined with the *nominal* form of the verb, the inf. cons. 2. These prep. become conjunctions when the rel. **אֲשֶׁר**, **כִּי**, is added to them, and are then joined with the *finite* forms of the verb. 3. The rel. element **אֲשֶׁר**, however, is often omitted, though not usually after strict cons. forms like **לְפָנַי**, &c.

(a) *When* may be expressed by ב, כ, with inf., or by כִּי, with finite. Gen. 39. 18 כִּהְרִמֵּי קוֹלִי *when* I lifted up, 24. 30.—4. 8 בְּשָׂדֵהם *when* they were in the field, 45. 1.—Hos. 11. 1 כִּי נַעַר יִשְׂרָאֵל *when* Isr. *was* a child, Gen. 44. 24, Jos. 17. 13.—Gen. 24. 22 לְשָׂתֵת כָּלִי בְּאֶשֶׁר *when* they had done drinking, Jud. 8. 33; 11. 5. The form כָּמוֹ is more poetical, Gen. 19. 15. After designations of time the simple אֲשֶׁר may be *when*, Hos. 2. 15, Ps. 95. 9, cf. § 9 c. Also אִם *if, when*, with freq. actions, Gen. 38. 9.

(b) *After*, by אַחֲרֵי with inf., or אַחֲרֵי אֲשֶׁר with finite. Gen. 14. 17 אַחֲרֵי שׁוּבוֹ מִהַכּוֹת *after his returning*, 13. 14; 24. 36.—Deu. 24. 4 אַחֲרֵי אֲשֶׁר הִשְׁמָאָהּ *after* she has been defiled. Jos. 9. 16, Jud. 11. 36; 19. 23, 2 S. 19. 31.

(c) *Before*, by לִפְנֵי with inf., Gen. 13. 10 לִפְנֵי שְׂחַת י' *before* Je. destroyed Sodom, 36. 31, 1 S. 9. 15, 2 S. 3. 35.—Very often by בְּמָקָם, usually with impf. even when referring to past; Gen. 27. 33 בְּמָקָם הָבֹוא *before* thou camest, 37. 18; 41. 50. Of fut., Gen. 27. 4; 45. 28. Occasionally with *perf.*, Ps. 90. 2, Pr. 8. 25 (*inf.* Zeph. 2. 2, text dubious). The simple מָקָם properly *not yet* (usually with impf., Gen. 2. 5, Ex. 9. 30; 10. 7), has also sense of *before*, with *impf.*, Ex. 12. 34, Jos. 3. 1, Is. 65. 24.

(d) *Since*, מֵאָז, with *perf.*, Ex. 9. 24 מֵאָז הָיְתָה לְגוֹי *since it became* a nation. Gen. 39. 5, Ex. 5. 23, Jos. 14. 10, Is. 14. 8, Jer. 44. 18. Once with inf., Ex. 4. 10. As prep. with noun, Ru. 2. 7, Ps. 76. 8.—As adv. *formerly, long ago, &c.* Is. 16. 13; 44. 8; 45. 21; 48. 3, 5, 2 S. 15. 34, Ps. 93. 2, Pr. 8. 22.

(e) *Then*, אָז, with *perf.* 1 K. 8. 12 אָז אָמַר שְׁלֹמֹה *then* said Sol., Gen. 49. 4, Jud. 5. 11, 2 S. 21. 17. Not uncommonly with impf., Deu. 4. 41, 1 K. 8. 1; 9. 11; 11. 7, cf. § 45. On אָז in apod., cf. § 131, R. 2. Jos. 22. 31, 2 K. 5. 3, 1 Chr. 14. 15.

(f) *Until*, עַד, with infin., or עַד אֲשֶׁר, עַד אִם, עַד אֲשֶׁר אִם with finite, with ref. to past or fut. Gen. 27. 45 עַד שֶׁיָּשׁוּב אָחִיךָ till thy brother's anger *turn away*. 27. 44 עַד שֶׁיָּשׁוּב חֲמַת אֹחִיךָ till thy brother's rage *shall turn away*. Gen. 29. 8, Ex. 23. 30, Deu. 3. 20, Jud. 4. 24, 1 S. 22. 3; 30. 4, 1 K. 17. 17.—Ex. of עַד כִּי Gen. 26. 13; 41. 49; 49. 10, 2 S. 23. 10. Of עַד אִם Gen. 24. 19, 33, Is. 30. 17. Of עַד אֲשֶׁר אִם Gen. 28. 15, Nu. 32. 17, Is. 6. 11. By falling away of rel. the simple עַד often stands with finite, Gen. 38. 11, Jos. 2. 22, 1 S. 1. 22, 2 K. 7. 3, Ps. 110. 1, Pr. 7. 23.

(g) *As often as*, כִּדְּי (דִּי) with inf., 1 S. 1. 7; 18. 30, 1 K. 14. 28, 2 K. 4. 8, Is. 28. 19; once impf. Jer. 20. 8.

Rem. 1. The word *after* in some cases = *seeing that* Gen. 41. 39, Jos. 7. 8, Jud. 11. 36, 2 S. 19. 31, cf. Ezr. 9. 13 (common in post-biblical Heb.). *After* has also a pregnant sense = *after the death of*, or *departure of* (Ar. *ba'd*). Gen. 24. 67 אַחֲרֵי אִמּוֹ after his mother. Job 21. 21, Pr. 20. 7. Frequent in Ecc., אַחֲרֵי when I am gone. Cf. לִפְנֵי before I came, Gen. 30. 30. In Lev. 25. 48, 1 S. 5. 9 אַחֲרֵי with finite tense. Jos. 2. 7 כִּאֲשֶׁר after when, pleonastic, if text right.

Rem. 2. Is. 17. 14 בְּמָרָם construed with noun. Ps. 129. 6 שֶׁקִּדְמָת before is unique.

Rem. 3. Some adverbs of time are: *when?* מָתַי, Gen. 30. 30; *how long, till when?* עַד מָתַי; with neg., *how long . . . not?* 2 S. 2. 26, Hos. 8. 5, Zech. 1. 12.—*still, yet*, עוֹד. The noun may be in *casus pend.*, resumed by suff., Gen. 18. 22 עוֹדְנִי עֹמֵד and Abr. was still standing, 1 S. 13. 7, cf. Gen. 45. 26, 28; 25. 6. With ptc. § 100.

Rem. 4. On the expression of *when, while* by the circums. clause, cf. § 137. On the expression of sentences like *and when thou overtakest them thou shalt say* (Gen. 44. 4) by two *vav perf.* cf. § 132; and such sentences as *and when he overtook them he said* (44. 6) by two *vav impf.* § 51, R. 1. In general cf. the circums. cl., the conditional sent., and sections on *vav perf.* and *vav impf.*

SUBJECT AND OBJECT SENTENCE

§ 146. It is usually only clauses containing an infin. that are subject, and mostly to a nominal pred. (§ 90, R. 1). In a few cases a clause introduced by **כִּי אֲשֶׁר** *that*, is the subj. to a nominal sent., 2 S. 18. 3, Lam. 3. 27, Ecc. 5. 4 (all with pred. *good, better*).

The object sent. is mostly introduced by **כִּי** *that*, and may be nominal or verbal. 1 S. 3. 8 **וַיֵּבֶן עָלָי כִּי י' קָרָא לַנֶּעֶר** and E. perceived *that Je. was calling* the child, Gen. 3. 11; 6. 5.—Gen. 8. 11 **וַיֵּדַע כִּי קָלוּ הַמַּיִם** knew *that the waters were abated*; 15. 8; 16. 4; 29. 12; in a long sent. **כִּי** repeated, 1 K. 20. 31.—Not so commonly in earlier books, but often in later, **אֲשֶׁר** *that*. 1 S. 18. 15 **וַיֵּרָא שָׂאוּל אֲשֶׁר הוּא מְשָׁכִיל** and S. saw *that he prospered* greatly. Ex. 11. 7, Deu. 1. 31, 1 K. 22. 16, Is. 38. 7, Jer. 28. 9, Ez. 20. 26, Neh. 8. 14, 15, Est. 3. 4; 4. 11; 6. 2, Ecc. 6. 10; 7. 29; 9. 1, Dan. 1. 8. Also **אֲשֶׁר** *the fact, circumstance that, how that*. 2 K. 20. 3 **וַיִּזְכֹּר אֶת אֲשֶׁר הָתַחְלִיכְתִּי** remember *how that I have walked*. 2 S. 11. 20 **וַיִּדְעוּ אֶת אֲשֶׁר יִרְוּ** *that they would shoot?* Deu. 9. 7, Jos. 2. 10, 1 S. 2. 22; 24. 19. So **אֲשֶׁר** *how all* he had slain, 1 K. 19. 1 **וְאֵת כָּל-אֲשֶׁר הָרַג** *how all* he had slain.

It is common for the logical subj. of the object sent. to be attracted as obj. into the governing clause. Gen. 49. 15 **וַיֵּרָא מְנוּחָה כִּי טוֹב** he saw *rest that it was good* (that rest was). 1 K. 5. 17 **וַיֵּדַע אֶת-דָּוִד אָבִי כִּי לֹא יָכֹל** *that my father D. was unable*. Gen. 31. 5, Ex. 2. 2, 2 S. 17. 8. Gen. 1. 4, 31, Nu. 32. 23.

Rem. 1. After the verb *say*, &c., the words of the speaker are often quoted directly. Gen. 12. 12 **וַיֹּאמְרוּ אִשְׁתּוֹ זֹאת** they shall say, "this is his wife," v. 19; 20. 2, 13; 26. 7; 43. 7, Jud. 9. 48, 1 S. 10. 19, 2 S. 3. 13, 1 K. 2. 8, Ps. 10. 11. Or with some equivalent for *say*, Ps. 10. 4 "there is no

God" are all their thoughts. But there is a tendency to pass into the semi-oblique form, as Gen. 12. 13 אָמַרְתָּ אֵת אֲחֹתִי אֵת say, *thou art my sister*. Gen. 41. 15, 2 S. 21. 4, Hos. 7. 2, Ps. 10. 13; 50. 21; 64. 6; Job 19, 28; 22. 17; 35. 3, 14. This is usual in language—

Die Welt ist dumm, die Welt ist blind,
Wird täglich abgeschmackter!
Sie spricht von dir, mein schönes Kind:
Du hast keinen guten Charakter.

Rem. 2. Even when words are given directly they are often introduced by כִּי (כי recitativum). 1 K. 1. 30 I swear saying אֲחֵרִי יִמְלֹךְ בְּנִי כִּי שׁ "Sol. thy son shall reign after me." Jud. 6. 16 כִּי אֶהְיֶה עִמָּךְ Je. said, "I will be with thee." Gen. 29. 33, Jos. 2. 24, Jud. 11. 13, 1 S. 13. 11, 1 K. 11. 22; 21. 6, 2 K. 8. 13, 1 Chr. 4. 9; 21. 18; 29. 14. Cf. Gen. 45. 26. Jud. 10. 10, where כִּי only in second clause. —Rarer אֲשֶׁר recit.; 1 S. 15. 20, 2 S. 1. 4, Neh. 4. 6, Ps. 10. 6 (last words, though the sense, *one-who* shall not have misfortune, is good). Ps. 118. 10–12, 128. 2 are hardly ex. (Hitz.), cf. Is. 7. 9, Job 28. 1. The clause with כִּי as well as the direct quotation in R. 1 occupies the place of obj. in the sentence.

Rem. 3. The כִּי of obj. sent. is sometimes omitted, Ps. 9. 21 may know אֲנָשׁ הֵמָּה that they are men. Am. 5. 12, Is. 48. 8, Zech. 8. 23, Job 19. 25, cf. 2 K. 9. 25.

Rem. 4. A clause with *and* occasionally takes the place of an obj. sent. Gen. 30. 27 נִחְשַׁתִּי וַיְבָרֵכֵנִי אֲנִי I have divined and = that Je. has blessed. 47. 6 אִם-יָדַעְתָּ וְיֵשׁ בָּם if thou knowest and there be = that there are among them. Dan. 2. 13 the law went out and = that the wise men were to be slain (ptcp.). Nu. 14. 21, Is. 43. 12.—A usual brachylogy occurs with *command*, Gen. 42. 25 וַיִּצְוּ יוֹ וַיִּמְלְאוּ Jos. commanded (to fill) and they filled, Jon. 2. 11, cf. Am. 6. 11; 9. 9. In Ar., God decreed that the Christians were defeated, for, should be defeated and they were defeated.

THE CAUSAL SENTENCE

§ 147. A lighter way of suggesting causality is afforded by *and*, especially in circums. clauses. Ex. 23. 9, ye shall not oppress a stranger **וְיָדַעְתֶּם נַפְשׁ הַגֵּר** *because yourselves know* the feelings of a stranger; cf. Neh. 2. 3. Cf. § 137.

Commonly used is **כִּי** *because*, Gen. 8. 9. Similarly, **אֲשֶׁר** Gen. 30. 18, 1 S. 26. 16, 1 K. 3. 19, 2 K. 17. 4, (both, Zech. 11. 2), Jer. 20. 17.—Also the prep. **יַעַן** coupled with rel. **אֲשֶׁר** or **כִּי**. Is. 7. 5 **יַעַן כִּרְעִיץ רָעָה** *because he has purposed* evil. The phrase is affected by Is., 3. 16; 8. 6; 29. 13; elsewhere, Nu. 11. 20, 1 K. 13. 21; 21. 29 (always with perf.). Very common **יַעַן אֲשֶׁר** *because they went not* with me. Gen. 22. 16, Deu. 1. 36, Jud. 2. 20, 1 K. 3. 11; 14. 7, 15 (always with perf.—except Ez. 12. 12?). Also **יַעַן** simply as conj., Nu. 20. 12 **לֹא יַעַן** *because ye believed not*, 1 K. 14. 13, 2 K. 22. 19. As a prep. with inf., Is. 30. 12 **יַעַן מֵאֲסַכְכֶם** *because of your rejecting*, 37. 29, Jer. 5. 14; 7. 13; 23. 38, Am. 5. 11, &c.—only in the prophets and 1 K. 21. 20.

Rem. 1. Several prep. have causal force, as **עַל**, **כִּן**, **כִּי**, mostly in composition with **אֲשֶׁר** or **כִּי**. Gen. 39. 9 **תַּחַת אֲשֶׁר אַתָּה אִשְׁתּוֹ** *because thou art* his wife; v. 23. Is. 43. 4 **עַל אֲשֶׁר הֵמִית מֵאֲשֶׁר יִקְרָא** *because thou art dear*. 2 S. 3. 30 **עַל אֲשֶׁר הֵמִית** *because he slew*. Deu. 29. 24, 1 K. 9. 9; neg., 2 K. 18. 12; 22. 13. So **עַל כִּי** Jud. 3. 12, Deu. 31. 17 (nominal sent.), Ps. 139. 14. With rel. omitted in neg. sent., Gen. 31. 20, Ps. 119. 136. Often **עַל** with inf., Am. 1. 3, 6, 9, 11, &c.—So **תַּחַת אֲשֶׁר**, Deu. 28. 47 **לֹא תַחַת אֲשֶׁר** *because thou hast not served*. 1 S. 26. 21, 2 K. 22. 17, Is. 53. 12. So **תַּחַת כִּי**, Deu. 4. 37.—Of the same meaning is **עַקֵּב אֲשֶׁר**, Gen. 22. 18; 26. 5, 2 S. 12. 6 (**עַל אֲשֶׁר** in next clause). So **עַקֵּב כִּי**, Am. 4. 12, 2 S. 12. 10. Without rel., Nu. 14. 24. For other forms cf. Deu. 23. 5, Jer. 3. 8.

Rem. 2. Repetition of **יַעַן** for emphasis, Lev. 26. 43, Ez. 13. 10, cf. 36. 3.

FINAL OR PURPOSE SENTENCE

§ 148. Lighter ways of expressing purpose are—(a) The use of ׀ (simple *vav*) with juss., coh., *e.g.* after an imper., or anything with the meaning of imper., as juss., cohort. Gen. 24. 14 הֵשִׁינָה כִּדְךָ וְאַשְׁתָּהּ let down thy pitcher *that I may drink*. Cf. Is. 5. 19 after למען in first clause. Similarly after optative, neg., and interrog. sentences. See §§ 62, 63. In this case the *neg.* purpose is expressed by וְלֹא with impf., or sometimes לֹא simply (בֹּל in poetry, Is. 14. 21).

(b) The inf. cons. with ל. Jud. 3. 1 לְנִסּוֹת בָּם אֶת־יִשְׂרָאֵל in order to prove Israel by them. The *neg.* purpose in this case is expressed by לְבַלְתִּי. Gen. 4. 15 לְבַלְתִּי הַנּוֹת־אֹתוֹ לְקַטְלוֹ that whoever found him *might not kill him*. Gen. 38. 9. Cf. § 95.

§ 149. More formal telic particles are—לְמַעַן אֲשֶׁר with impf., Jer. 42. 6 לְמַעַן אֲשֶׁר יֵיטֵב־לָנוּ that it may be well with us; oftener לְמַעַן simply, with impf. or inf. cons., Gen. 27. 25 לְמַעַן תְּבָרְכֶה נַפְשִׁי in order that my soul may bless thee. Jud. 2. 22 לְמַעַן נִסּוֹת בָּם in order to prove by them, cf. simple ל inf., Jud. 3. 1 (in *b* above). Jud. 3. 2, Jos. 11. 20.—Gen. 18. 19, Lev. 17. 5, 2 S. 13. 5.—Gen. 12. 13, Ex. 4. 5, Deu. 4. 1, Hos. 8. 4, Is. 41. 20.—Gen. 37. 22, 1 K. 11. 36, Am. 2. 7, &c. The simple אֲשֶׁר is also common, Deu. 4. 10 אֲשֶׁר יִלְמְדוּן לִירְאָה אֹתִי that they may learn to fear me. Nu. 23. 13, Deu. 4. 40; 6. 3 (cf. *v.* 2); 32. 46. The *neg.* clause is best made by לֹא אֲשֶׁר, Gen. 11. 7, Ex. 20. 26; but also by לֹא לְמַעַן אֲשֶׁר, Deu. 20. 18, Nu. 17. 5, and by לֹא לְמַעַן, Ez. 19. 9; 26. 20, Ps. 119. 11, 80; 125. 3, Zech. 12. 7.

In the same sense בְּעֵבֹר אֲשֶׁר with impf., Gen. 27. 10; more usually בְּעֵבֹר simply with impf., Gen. 27. 4, or inf.

cons., 2 S. 10. 3.—Gen. 21. 30; 46. 34, Ex. 9. 14; 19. 9.—
Ex. 9. 16, 1 S. 1. 6, 2 S. 18. 18.

On *פֶּן* lest, that not, cf. § 127 c.

Rem. 1. The form *לִמְעַן* Ez. 21. 20; so *לְעֵבֹר* 1 Chr. 19. 3. On the other hand *לְעֵבֹר* 2 S. 14. 20; 17. 14.—Jos. 4. 24 *rd.* *יִרְאֶתֶם* inf.

Rem. 2. In Ez. 13. 3 *וְלִבְלֹתִי רָאוּ* is not telic, but probably means, and after that which *they have not seen*; possibly *וְלִבְלֹתִי* should be *rd.* = *רָאוּ* (1 S. 20. 26). In Ez. 20. 9, 14, 22 *הָחֵל* is inf. niph.—Jer. 27. 18 *בָּאוּ* seems euphonic contraction for impf., cf. 42. 10; 23. 14 should perhaps be pointed in the same way *שָׁבוּ* = impf. Ex. 20. 20, 2 S. 14. 14.

Rem. 3. The particles *לִמְעַן*, &c. are always telic, and do not express merely result. But sometimes the purpose seems to animate the action rather than the agent, Am. 2. 7, Hos. 8. 4, Mic. 6. 16, Ps. 30. 13; 51. 6.

Rem. 4. Peculiar, Deu. 33. 11 *מִדִּיקִימָתָהּ* that they rise not up (= *מֵאִשֶּׁר*). Ps. 59. 14 *וְאֵינָם בֹּקֵחַ* . . . consume . . . that they be no more, cf. Job 3. 9 *וְאֵין*.

CONSEQUENTIAL SENTENCE

§ 150. Lighter ways of expressing consequence are the use of *vav impf.* and *vav perf.* Also use of simple *vav* with impf. (juss.) after neg. sent., as Nu. 23. 19 *לֹא אִישׁ אֵל* God is not a man so that he should lie. So interrog. sent., Hos. 14. 10.

More formal particles of consequence are *כִּי* that, *אֲשֶׁר* that, so that. 2 K. 5. 7 *אֲמַלְהִים אֲנִי בִּירוּחַ שְׁלִיחַ אֵלַי* am I God, that this person sends to me? And often in questions, Gen. 20. 10, Ex. 3. 11, Nu. 16. 11, Job 6. 11; 7. 12, Ps. 8. 5.—Gen. 40. 15 I have done nothing *בְּפִנְיָ אֲתִי* that they should have put. With *אֲשֶׁר*, 2 K. 9. 37 *וְזֹאת לֹא יֹאמְרוּ* that they shall not say, This is Jez. Gen. 22. 14, Deu. 28. 27, 51, Mal. 3. 19, Ps. 95. 11, 1 K. 3. 12, 13.—Ez.

36. 27 וְעָשִׂיתִי אֶת אֲשֶׁר תֵּלְכוּ I will cause *that ye shall walk* (sent. of consequence construed as object sent.).

COMPARATIVE SENTENCE

§ 151. This form of sent. has usually בְּאֲשֶׁר in prot. and כִּן in apod. Gen. 41. 13 הָיָה כִּן הָיָה *as* he interpreted to us, *so* it was. Ex. 1. 12, Jud. 1. 7, Is. 31. 4; 52. 14, 15; 65. 8, Ps. 48. 9; cf. transposed order, Gen. 18. 5, Ex. 10. 10, 2 S. 5. 25.—Or כִּן with inf. or noun in prot., Hos. 4. 7 כָּרְבָם כִּן חָטְאוּ לִי *as* they multiplied, *so* they sinned. Ps. 48. 11; 123. 2, Pr. 26. 1, 8, 18, 19, 1 S. 9. 13 (temporal).

In the prot. כֵּן may be omitted. Hos. 11. 2 קָרָאוּ לָהֶם כִּן הָלְכוּ *as* (the more) they called them, *so* they went away. Jud. 5. 15, Jer. 3. 20, Is. 55. 9, Ps. 48. 6. In vigorous style the compar. particle may be omitted both in prot. and apod., Is. 62. 5. The two clauses are then often equated by *vav*, especially in proverbial comparisons. Prov. 26. 14 the door turns on its hinges וְעָצַל עַל־מִשְׁתּוֹ *and* (so) a sluggard on his bed. Pr. 11. 16; 17. 3; 25. 3, 20, 25; 26. 7, 9, 21, Job 5. 7; 12. 11; 14. 11, 12. And sometimes without *and*, Pr. 25. 26, 28, Job 24. 19.

Rem. 1. In some passages כִּן *so* expresses the corresponding immediateness of the result or consequence of the prot. Ps. 48. 6 they saw *so* they feared (as soon as they saw, &c.), cf. Nah. 1. 12, 1 K. 20. 40.

Rem. 2. With כִּן . . . or וְכִן . . . the first word is usually compared to the second, *so* . . . *as*. Gen. 44. 18 כָּמוֹךָ כָּמוֹךָ thou art *as* Ph. (*so* thou *as* Ph.), 18. 25 כְּצִדִּיק כְּרָשָׁע the righteous *like* the wicked, Hos. 4. 9, 2 Chr. 18. 3. But sometimes the reverse, *as* . . . *so*, 1 S. 30. 24, Jud. 8. 18, Is. 24. 2, Jos. 14. 11.

DISJUNCTIVE SENTENCE

§ 152. The conj. *and* often expresses our *or*, *nor*, *e.g.* after a *neg.*, the neg. denying the whole combination of words.

Gen. 45. 6 אין חריש וקציר *neither earing nor harvest*. 1 K. 17. 1 ומטר טל יהיה אם *there shall not be dew or rain*. Gen. 19. 35, Nu. 23. 19, Deu. 5. 14, Jud. 6. 4, Is. 10. 14, 2 K. 5. 25, Ps. 37. 25; 129. 7. Or more strongly וגם, Jud. 2. 10 לא ידעו אתי וגם אתהמעשה *nor yet the work*, 1 S. 16. 8, cf. 28. 6. The conjunctive *both . . . and* becomes disjunctive *neither . . . nor* when preceded by *neg.*, § 136.

The disjunctive *or* is expressed by או, Gen. 24. 49 על ימין או על שמאל *to the right or to the left*. 44. 8 איך נגנב כסף או זהב *how should we steal silver or gold?* Gen. 24. 50; 44. 19, Ex. 5. 3; 21. 18, 28, 32, 33, 37, Deu. 13. 2, Jud. 21. 22, 1 S. 2. 14.

When repeated, או . . . או is *whether . . . or* (sive . . . sive). Ex. 21. 31 יגח ארבת יגח ארבה *whether it gore a boy or a girl*, Lev. 5. 2. In the same sense אם . . . אם, Ex. 19. 13 לא יהיה אם בהמה אם איש *whether beast or man, it shall not live*. Deu. 18. 3, 2 S. 15. 21. So ואם . . . אם, Gen. 31. 52, Jer. 42. 6, Pr. 20. 11. Less commonly ו . . . ו, Ex. 21. 16.

RESTRICTIVE, EXCEPTIVE, ADVERSATIVE SENTENCES

§ 153. Restrictive particles are אך, רק *only, howbeit*. Gen. 18. 32 אך הפעם *only this time*. Ex. 10. 17, Jud. 6. 39; 16. 28. Gen. 27. 13 אך שמע בקולי *only, however, listen to my voice*. Gen. 20. 12 *only not*. Ex. 12. 16, Nu. 22. 20, 1 S. 8. 9 (אך כי); 12. 20; 18. 8; 20. 39, 1 K. 17. 13. The use of רק is similar. Gen. 6. 5; 14. 24; 24. 8, Deu. 2. 28, Jud. 14. 16, 1 S. 1. 13, 1 K. 14. 8, Am. 3. 2. Both combined, Nu. 12. 2 יהרק אך במשה דבר י' *Similarly אפס, Nu. 22. 35, cf. v. 20; 23. 13. On the affirmative force of אך &c., cf. § 118.*

§ 154. Particles modifying in the way of exception something preceding are, כי אפס *saving that*, אם בלתי or בלתי alone, כי אם *except*. Am. 9. 8 לא אשמד כי אם *saving*

that I will not destroy. Nu. 13. 28, Deu. 15. 4, Jud. 4. 9. And אפס simply, 2 S. 12. 14.¹—Am. 3. 3 shall two walk together נועדו אם בלתי *except* they have met? Gen. 43. 3 אתכם אחיכם בלתי *except* your brother be with you, Is. 10. 4. There is often ellipse of the verb or its equivalent, Gen. 47. 18 *except our* bodies, Jud. 7. 14.—Am. 3. 7 Je. doeth nothing סודו כי אם-גלה *except* he have revealed his counsel. Gen. 32. 27 אם-ברכתני כי *except* thou bless me. Ru. 3. 18, Is. 55. 10, Lev. 22. 6. And with ellipse or continuation of the verb, Gen. 28. 17; 39. 6, 9 *except* the bread, *except* thee, 1 S. 30. 17, 2 K. 4. 2. Naturally *except* chiefly follows a neg. or interrog. with neg. force, Mic. 6. 8, Is. 42. 19.

§ 155. The simple *van* is often used where we employ adversative particles. Ps. 2. 6 ואני נסבתי *but* I have set. Gen. 17. 5 והיה שמך *but* thy name shall be. Gen. 2. 17, 20; 3. 3; 37. 30; 42. 10, Ecc. 11. 9 *but* know. A more pronounced adversative is ואולם, ואילם *but, howbeit*. Gen. 28. 19, Ex. 9. 16, Nu. 14. 21, 1 K. 20. 23, Mic. 3. 8, Job 2. 5; 5. 8; 11. 5; 13. 3, 4; 14. 18. So גם is a correlative adversative, Am. 4. 6, 7 אני נחתי וגם *and I on my part*. Gen. 20. 6, Jud. 2. 21, Ps. 52. 7, Job 7. 11, Pr. 1. 26.

After a neg. *but* is expressed by כי אם, Gen. 32. 29 לא יעקב... כי אם ישראל *not* Jacob *but* Israel. 1 S. 21. 5, 2 K. 23. 9, Jer. 16. 14, 15. Or simply כי, Gen. 45. 8 לא אתם שלחתם כי א' *it is not you who sent but* God. 1 K. 21. 15, 2 Chr. 20. 15.

¹ When כי belongs to a phrase it may be omitted before another כי with a different sense, or the one כי serves both uses, e.g. כי אף *how much more*, &c. may = כי כי אף *how much more, when*, 2 S. 4. 11, 1 S. 21. 6; 23. 3, 2 K. 5. 13, Pr. 21. 27.



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27.	44a, 128 R 6	39 1.	48c, 48 R 2	8.	146 R 3
28.	44a, 86a, 86 R 2	3.	29 R 1	9.	101
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29 1.	18, 25	7, 8.	40 c	13.	132 R 2
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39 14.	24 R 4	9.	14	4.	9 R 1
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11.	. . . 146 R 4	5.	. 55 <i>c</i> , 99 R 2,	13.	. . . 91 R 3
12.	. . . 17 R 6, 108		132 R 2	15.	. . . 109 R 3
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5.	. . . 65 <i>d</i>	5 2.	. 41 <i>c</i> , 108 R 1	15.	. . . 127 <i>d</i>
9.	. 57 R 2, 73 R 7	4.	. . . 24 <i>a</i> , 29 <i>e</i>	3 4.	. 14, 24 <i>c</i> , 24 R 3
14.	. . . 119	7.	. . . 130 <i>b</i>	5.	. . . 100 R 3
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21.	132 R 2	25.	84	16.	97 R 1
30 3.	16, 128 R 6	27.	73 R 5	21.	69 R 4
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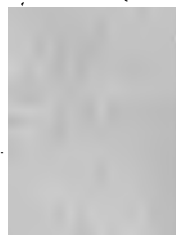
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